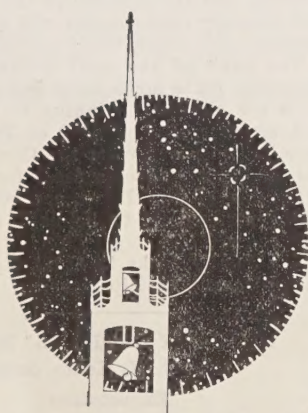


# REFORMED CHURCH MESSENGER

Make Your Christmas More Christlike By Helping  
the Orphan Children



## Luxuries

Shall Christians stretch supine in selfish ease,  
And spend their wealth in needless luxuries?  
While over all the worn and weary world  
Defiant Wrong its banners has unfurled,  
And grasping Greed, and preying Poverty,  
And griping Grief, and madd'ning Misery,  
Are dooming multitudes to dark despair,—  
Shall I serve self, nor make these souls my care?  
While in the city's slums, on prairies wide,  
Where mountains rise, or oceans roll their tide,  
In "darkest Africa," on "India's strands,"  
One suff'ring, sobbing, sinful soul still stands,  
While haggard want and woe for pity plead,  
While children cry for just one bit of bread—  
Their little bodies bare for lack of dress,  
Their little hearts depressed by dire distress—  
While far and near the weary, sin-defiled,  
Wander distraught, "half devil and half child,"  
While lost men die, unshrived and unforgiven,  
To be forevermore shut out from heaven,—  
Shall I, a Christian man, repose in ease,  
And waste my wealth on worthless luxuries?

Forbid it, God! nor blast me with the blame  
Of giving gold to purchase easeful shame!  
O Angel, with thy pen that's dipt in flame,  
Write not such infamy against my name. —G. S. R.

## I'd Like to Have Been a Shepherd

I'd like to have been a Shepherd,  
On that night so long ago,  
When on the earth the Christ-star  
First shed its radiant glow.

I'd like to have felt the gladness  
That must have thrilled them through,  
When the Angels sang in Heaven  
Of a little Babe so new!

I'd like to have felt the eagerness  
Which filled each list'ning breast  
As they planned to seek the Christ  
child,  
And set forth upon their quest.

I'd like to have felt the wond'rous  
power  
Of the rays of that bright Star,  
As it moved across the Heavens  
To a little town afar.

I'd like to have stood in reverence,  
And worshipped the Holy Babe  
There in the dusky stable,  
Where the manger bed was made.

Grace H. Poffenberger.



The Munificent Benefaction of Dr. B. F. Fackenthal, Jr., the new "Fackenthal Laboratories" at Franklin and Marshall College

(See article page 19)

PHILADELPHIA, DECEMBER 20, 1928



### THE OPPORTUNITY OF THE RURAL PASTOR

The Rev. John C. Sanders, Marion, Pa.

"I am doing a great work," said Nehemiah centuries ago when his enemies sought an interview with him. Therefore, he did not choose to meet them. He was suspicious of their motives in extending the invitation. Under the circumstances his excuse was a valid one. He was a busy man and he was doing a great work. The rural pastor needs to think in like terms of the task entrusted to him. The danger is not that he will think too highly of himself, but too meanly of himself and his work. And the man who lives in this sort of atmosphere, who pities himself because he does not occupy a position of greater prominence and is dissatisfied, cannot do his best work.

The rural pastor has abundant opportunities. If he will take advantage of them he will derive a surprisingly large amount of satisfaction for himself and make a real contribution to the Kingdom. I would mention the preaching and pastoral opportunities constantly presenting themselves.

There are numerous demands made upon the rural pastor's time, and these multiply as the pastorate in a given community lengthens. But, despite these intrusions, in the matter of sermonizing, the man in the rural field has the chance for concentration which is denied to his city brother. He can give his entire time to one sermon per week, and as a consequence should come before his people with a sermon of a high order. And the best sermons are none too good for the people who hold their membership in towns of 2,500 or less and in the open country. When the sermon is prepared he is apt to have a fair percentage of his members present to listen to it. No pastor, rural or urban, is or should be satisfied with the present status in the matter of attendance. But in these days of attractions and distractions the percentage of members present at regular services in the average rural Church is better, and sometimes very much better, than in the city. In the open country Church the children remain with their parents for the worship service, a condition which is not the rule, but the exception, in the city and the small town.

Given then the opportunity for the minister to concentrate and then having men and women and boys and girls to listen to his message, this is both a challenge and an inspiration. And the challenge is doubly strong when he keeps in mind that in addressing the boys and girls he is helping to mould future leaders in Church and State. And a high percentage have come, and will continue to come, from so-called rural fields.

Then, too, the rural minister has a fine opportunity as a pastor. The deference and respect shown to him is rarely equalled and never surpassed in the city. If he expects his people to come to his study and there lay bare to him their problems and their perplexities, he will be doomed to disappointment. Sometimes they do this, but in very rare instances. **It is necessary to go where the people are.** Even then their confidence will not be gained in a week or a month. They will not confide in him on his first visit, and perhaps not on the second. But once he gains their confidence they will tell him of their plans, of their successes and failures. They feel that they have in him as their pastor one whom they can trust and in whom they can confide. How needful it is to be true to that trust! The pastor needs to be a good listener. He has two ears to hear and only one tongue to speak. This suggests that listening is no minor matter. The minister can learn and help by listening. Sometimes he may deplore his inability to help his perplexed member out of difficulty after he has listened. But it is doubtless a source of satisfaction to

many a man and woman to have the pastor listen sympathetically to their story.

There is no question in the mind of the writer as to the rich opportunities that come to the rural pastor, that of pulpit ministrations and that of going into the homes of the members. The results are not always apparent if by results we think of statistics. Often the fruit is gathered and the harvest reaped not in the congregation where faithful work has been done by the pastor, but in some town or city Church to which the member has been transferred. It keeps many rural Churches busy to break even, numerically speaking, and that is not at all encouraging. But when a pastor can look over a town congregation and find there men and women filling positions of trust in those congregations, he can see abundant fruit for his labors.

In view of all this, because of the preaching opportunity and of getting into close contact with the members through pastoral visitation, in view of the possibilities of influencing future leaders, we as rural pastors have just as much right to say as Nehemiah did, "I am doing a great work." The call that comes to all of us is to concentration, consecration, application, planning, setting up a goal, or program, and then with God's grace and help run with patience the race that is set before us.

### CATAWBA COLLEGE WINS HIGHEST RATING

Students of Catawba College need no longer fear that credits will not be accepted by other institutions. Membership in the Southern Association of Colleges has finally been secured, placing Catawba College on an equal rating with the best colleges and universities of the nation.

Dr. Elmer R. Hoke, president of the institution, whose untiring efforts have been largely responsible for Catawba's admission, left for the meeting of the Southern Association in Fort Worth, Texas, carrying with him high hopes for success, but it was with no little anxiety that the college community awaited notice of the outcome of his application. A telegram was received Thursday afternoon, Dec. 6, by the "Salisbury Evening Post," telling of his success. The glad news quickly spread throughout the college and over the city.

During chapel on Dec. 10 the students were given the opportunity of hearing the details of Dr. Hoke's trip. The president emphasized the fact that Catawba was perhaps more readily admitted than any other of the several colleges which applied. This fact may be attributed to the systematic and efficient manner in which the college has operated since its rebirth in Salisbury. Endowment and other material assets were but secondary arguments for admission, said Dr. Hoke. The moral and spiritual sides of the college were first considered.

The students were perhaps most concerned over the success of the venture. Especially the seniors, but other classes also, were eager to have the honor bestowed, as it meant a great deal to their plans for graduate work at other institutions outside of North Carolina. Last Friday was a gala day at the college. A formal announcement was then made in the chapel that Catawba was now nationally recognized. The students burst into a roaring applause. When another announcement was made that classes would be suspended for the remainder of that day to provide time for a "big parade" through the streets of Salisbury the walls fairly creaked with tumultuous expressions of gratitude.

Preparations began immediately for what was to be the greatest and most spirited parade which the people of Salis-

bury had ever seen conducted by Catawba College students. Nearly 100 cars, decorated with the college colors and various banners, and filled with yelling students, wended their riotous but orderly tours through the principal streets of Salisbury, out to the adjoining town of Spencer, and then back to the college, where further celebration marked Friday, Dec. 7, as a day never to be forgotten in the college or its vicinity.

Without doubt, the fine spirit of the student body, coupled with the many congratulations received from friends in the city and other localities, were gratifying to those individuals who so tirelessly fought for what is now a reality—a membership in the Southern Association of Colleges.

### PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Supt.

The Ladies' Auxiliary is preparing for the annual Christmas Festival at the Home, which is to be held on Sunday, Dec. 23, at 2 P. M.

The Home is being decorated for the holiday season. There will be trees, and there is an abundance of white pine and hemlock for that purpose.

The program for the Christmas Festival will be in charge of St. Andrew's Sunday School of Allentown. The Christmas music which is being prepared for that Church will be rendered at the Home festival, and the children of the beginners' and primary departments will give recitations.

The pack of the mail delivery man is becoming quite large from day to day and gifts are already beginning to come in.

A member of the Board of Trustees has promised to provide for the Christmas dinner, and this assures a feast for that day.

Friends of the Home are sending special contributions to be used for Christmas cheer.

The family looks to the holiday season with pleasant anticipations.

### BETHANY ORPHANS' HOME

Rev. C. H. Kehm, Supt.

#### Expectation

The whole Christmas world is assuming a mood of expectation as another Christmas season approaches. At Bethany the family has caught the inspiration, and not only do you hear remarks by the children, what they expect to receive, but there seems to have come an atmosphere that produces joy and smiles. For some reason the work is being done more quickly and more cheerfully just now than at any other season of the year. But this mood of expectancy is not confined to the children. The superintendent and his family are working overtime in the hope that they may spend the Christmas season in Applegate Lodge.

Then, too, the Board of Managers is included in the group of those who are expecting gifts. These gifts that they hope for are in the form of a generous contribution from the Church, so that they will be in a position to continue to administer to the comfort and welfare of the children in the Home.

Item 5 of the report of the Standing Committee on Orphans' Home of Eastern Synod reads as follows: "Synod may feel a just pride in the gifts and contributions made to the Home during the past year, but in view of the rising cost of efficient operation, and the increasing opportunity to serve the orphan children of our Church, we urge on all our Classes the importance of keeping this cause before their people, and so make an earnest effort to increase the Christmas offerings beyond those of last year."

The children join me in wishing for all friends, "A Merry Christmas."



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## EDITORIAL

### THE CHRISTMAS PARTNERSHIP

In a pastoral letter to the people of his parish, Dr. Robert Kevin expresses the following hope: "I close with the wish that the oncoming Christmas and New Year may bring you prosperity, but not too great prosperity so as to destroy the zest of struggle, the comfort of sacrifice, and the sense of oneness with the rest of mankind; that it be satisfying, but not too satisfying, so as to keep alive the eager desire for justice and the abolition of misery and fear in the lives of the less favored. May the Christmas dawn and the New Year be not overfull of peace, thus to stir us to fight for a warless world—a world free from suspicion and wrong, a world worthy of the Great Commander and Divine Prophet whose birth we celebrate." This is a wise and kindly wish from a pastor's heart; it is a yearning of peculiar significance for our opulent and self-satisfied America.

In a beautiful hymn by Adelaide Procter, she thanks God that "we have enough, yet not too much to long for more," and concludes with the stanza,

"I thank Thee, Lord, that here our souls, though amply blest,

Can never find, although they seek, a perfect rest;  
Nor ever shall, until they lean on Jesus' breast."

Christmas will reveal not only those who are underprivileged, hungry, forlorn and friendless, with scarcely enough of this world's goods to keep body and soul together, but also it will reveal those who have *too much for their own good and for the good of others*, and who have not learned the joy of sharing with their less fortunate brothers, as the stewards of their Heavenly Father's bounty. The happiest celebration of the Christ-Child's birthday will be by those who experience and practice the "golden mean" between these unfortunate classes in our society, giving unselfishly more than they receive and gladdening the hearts of the orphan and the widow, the sick and the needy, the brothers and sisters of the Christ-Child to whom it is possible to minister for His dear sake.

\* \* \*

### CHRISTMAS ONCE AGAIN

Everywhere throughout the city of Brotherly Love the

Christmas Spirit is manifest. The streets are filled with hurrying crowds. The stores, large and small, are displaying their goods in the most attractive manner. The windows are aglow with tinsel and electric lights. The department stores have given over entire floors for toys and children's playthings. One of them has a stable of about 20 ponies on its seventh floor, where the children are given free rides. One square on Chestnut St. carries, on both sides of the street, festoons of laurel, glowing with red electric bulbs. Twice daily, a selected company of singers furnishes a program of Christmas Carols, on this same square. The orchestra of a department store dining hall played the "Adeste Fidelis" and "Holy Night," at noon yesterday, 10 days before Christmas. At fixed hours, another department store invites its thousands of shoppers to join in singing Christmas Carols, led by the great organ and horns. At night the city is aglow with electric glare, within, without and on top of the buildings. Most of the electric cars are crowded. Weary women shoppers are holding bundles with one hand and clinging to the strap with the other. Tired mothers, with their more tired children, sleeping in their arms, are reaching the end of a day of pleasure and weariness.

How deeply the true spirit of Christmas has entered the hearts and minds of these thousands of shoppers, is beyond computation. Will these little children only know of Santa Claus, or will someone tell them of the Christ-child of Bethlehem's manger, and the love that He has for little children? Will there be room in the coming day for the Christ to find an open door, and be made a welcome guest in the hearts and homes that have named Him Lord and Saviour? If so, then the real spirit of Christmas will abound, and Christmas day will not only be a merry one, but above all else, a most blessed one. —A. M. S.

\* \* \*

### CHRISTMAS JOY

To the Christian all the religious hopes of man are fulfilled in the birth of Christ. He came to "save His people from their sins," and to "bring life and immortality to light." He came to be, and ever is, the Saviour of the world. Christmas recalls all this and so is a great feast of joy. Is it not well for Christ's professed followers to inquire of themselves how deep and significant is the joy of Christmas in their own lives?



Our own personal salvation and our life in Christ are the results of His coming to earth. Do we rejoice in Christ that we have united with Him in service and fellowship and that we share the hopes and assurances of a personal blessedness with Him forever? This does not mean that we are selfish, for certainly we must be concerned about our own souls and their safety, peace and joy.

But if Christmas joy began and ended with ourselves as its objective, we would indeed be selfish. A joy that is not imparted and benefits that are not shared, lose all their virtue and value. Do we employ this season in making others happy? This may mean making gifts, or it may not. Mere interchange of gifts among friends occasions very serious perils to our moral and spiritual life. Do we measure each other's good will by the gift, or its absence, or its comparative cost? If we do, we are putting Christmas on a purely selfish, material basis, and we miss its real joy. What if we should pass by all those who naturally expect gifts from us because of former custom and give only to those who are in great need—those who do not expect anything from us and cannot make any return in kind?

Suppose Christmas were separated entirely from all earthly and material blessings and no one gave us any gift, no friend came in to cheer us, and no fine dinners and social parties were ours to enjoy? Were we deprived of all these, and left entirely alone with our own souls at Christmas time, how much is there of spiritual life, of faith, of hope, of love, of memories of God's past goodness, of belief in His promises for the future—how much have we INSIDE, that is really ours, to make Christmas joyful? Here is a test that determines for us the real meaning and value of the religion for which our Christmas stands.

'Tis not enough that Christ was born  
Beneath the Star that shone,  
He must be born within the heart  
Before He finds His throne.

—ARTHUR Y. HOLTER.

\* \* \*

### FELICITATIONS TO CATAWBA

The MESSENGER is peculiarly happy at this season of good cheer to publish the glad tidings that Catawba College has been admitted to "The Association of Colleges and Secondary Schools of the Southern States." This is the oldest of the regional accrediting associations and one of the most rigid in the enforcement of its standards. This is, therefore, the highest honor that can come to Catawba. Should it not warm the blood of all good Reformed Church folk to know that this institution of the southland, which has for so long been regarded by many as the weakest in our Church, has now reached the point where the highest recognition can be deservedly won? The entire Church is to be congratulated upon the loyal way in which it has supported Catawba College during the past four years. Indeed, it is to the Church that President Hoke gives the praise in a characteristically modest statement in which he says: "A consecrated Church has won the victory, and I pray that our beloved Zion may go on to other victories for the Kingdom." But who does not know how much is due to the faith, courage, wisdom and patience of the President of the institution, who took hold of this work at a time when many pronounced it "absolutely hopeless" and who, in the face of all sorts of discouragements, kept right on praying and working, never doubting clouds would break. And who does not know how Elder Hedrick and his associates on the Board of Trustees stood loyally by President Hoke in his aggressive leadership, and thus deserve with him a warm place in the heart of the Church. There is, no doubt, credit enough to be generously distributed, but let no one minimize the greatness of this achievement. We have an institution of learning in Salisbury, North Carolina, in which we can all feel honest pride, and those who have

made possible such a measure of progress, which to many seems almost miraculous, certainly deserve well of all who love our Church and her institutions.

\* \* \*

### THE FUTURE OF CIVILIZATION

The real fight which the Church of Christ is facing right now is the fight against materialism. Because all spiritual religion must fight for its life against secularity, it behooves us to close up the ranks and show a larger unity of purpose and program. Shall the civilization of the future be secular or Christian? This is a question which is coming to be more frequently discussed and it will have to be more seriously considered in the coming days. Mr. Bernard Shaw has recently been lecturing on the probable development of civilization, and the Bishop of Winchester discusses the problem in *The Spectator*. Our London correspondent reports that the Bishop deplores that while in the past, however crudely or wrongly men might behave, there was "a background of religious sanction and moral standard which was not seriously questioned," in the 20th century we are faced with the growth of a civilization which "not only questions but ignores and even defies both these safeguards, and bases itself frankly and fearlessly on the twin foundations of cash and comfort. The Bishop quotes the following summary of the situation: "We are facing the pressure of economic forces which seem to degrade men into machines, of physical conditions so complex as to leave little room for religion, of intellectual changes so profound that they shake man's trust in all authorities and all sanction."

In the presence of such a menace, are there not some hopeful features in the outlook? The Bishop answers "Yes," and sums up the following: "Youth is searching for Reality, as evidenced by the Student Christian Movement; a new community-conscience is growing in the world, as shown by the movements toward peace; there is a notably spiritual trend in education; there is an obvious movement in the Church toward reunion, and also toward a doctrine of God more in accordance with the teaching of Christ." Although he approaches the same question from another point of view, Mr. Bernard Shaw obviously shares some of the Bishop's views. In the course of a Fabian Lecture in London, he made a vigorous protest against the materialistic spirit and the claims of certain scientists, whom, because they will not believe anything except on laboratory evidence, he called "doubting Thomases." He believes that the future of civilization will largely depend upon the outcome of the struggle between such people on the one hand and the poets and philosophers on the other. He severely denounced scientific men who demand unrestricted freedom in pursuing laboratory experiments (evidently he had vivisection in his mind), and who for this purpose claim to be "atrociously cruel," rejecting all moral obligation. He looks forward to the time when "horrible physiological laboratories will be things of the past," and rejoices that, after long periods of gross materialism, science is *swinging over* from physiology to psychology and biology.

It is encouraging that so many men of insight are bringing corroborative evidence concerning this "swing"; but all will admit that there is considerable need for giving greater momentum to this desirable swing. Never has it been quite so important in all our thinking and speaking, to strike the spiritual note.

\* \* \*

### "ANOTHER YEAR IS DAWNING!"

As our first Memory Hymn for 1929, we have selected the well-known New Year hymn, written in 1874 by Frances Ridley Havergal, the daughter of Canon Havergal of the Church of England. This is a simple and beautiful prayer, appropriate for every Christian. Miss Havergal is regarded as the most gifted and popular lady hymn writer that England produced in the last half century, being the author of a larger number of hymns in recent Church hymnals than any other woman. Her father was the author of about 100 hymns and she was reared in the



literary and musical environment of a cultured Christian home. "When 15 years old," she says, "I committed my soul to the Saviour, and earth and heaven seemed brighter from that moment." This was the beginning of a beautiful Christian life. Few have consecrated their gifts of head, heart and pen more fully to Christ than she did, and few lives ending at 43 have left behind more pleasing and precious literary treasures than are found in her poems of Christian faith, love and service. About 75 of her hymns are in common use, and her popularity and influence have increased since her death. Among the best known of her hymns are, "Take My Life and Let It Be," "Tell It Out Among the Nations," "True Hearted, Whole Hearted," and "Lord, Speak to Me That I May Speak." It will be a blessing to us all if we make this fervent prayer of consecration our own at the beginning of a new year of grace. Let us be much in prayer that 1929 may be for all of us a year *with* our Lord and *for* Him.

\* \* \*

### SEEING WHAT YOU LOOK FOR

It is not surprising to the friends of Prohibition to discover that the *New York World* is unregenerate and has failed to learn the lessons of the recent election. Of all the poor losers on earth, none are more lacking in true sportsmanship than the wets. It was hardly to be expected that this wettest of all wet journals would cease to hate Prohibition under any circumstances. The *World* appears now to be greatly encouraged in its intransigency by the report of Mr. Ralph D. Blumenfeld, Editor of the *London Daily Express*, who, on his return from a visit in this country, makes a statement which the *World* finds "altogether accurate" as a "compact summary of the talk exchanged by millions of Americans every day." Mr. Blumenfeld says that he went to many private dinners, not only in New York, but in many parts of the country, and that "with only one exception," he never saw a Prohibition table. Everywhere he went there were "cocktail parties attended by State officials, United States legislators, judges, college presidents, by—it seems ridiculous to enumerate. And with the fewest possible exceptions they all drank as much as or more than they did before Prohibition." They drank bootleg liquor, "gin highly seasoned with rank poison," which he believes to have "showered more misery on a great and generously minded country than years of straightforward drunkenness on pure spirits ever witnessed during the generations before Prohibition bit itself into the nation's vitals." It is, therefore, Mr. Blumenfeld's own opinion of Prohibition that it constitutes "the most tragic joke any nation ever played upon itself in the history of civilization." The *World's* statement with regard to this is characteristic. It says: "The accuracy of the details of this brief report *cannot be questioned*. The astonishing fact is not that such a situation exists, but that it is accepted with complacency by the friends of Prohibition."

Of course, the proper answer to all this is that it is not really true. There are many of us who have attended a great many "private dinners" during the last few years at which we have seen none of these things which Mr. Blumenfeld professes to have found wherever he went. It remains a fact that "birds of a feather flock together," and we will not question that he saw what he professes to have seen. We prefer the judgment of such a great Britisher as J. Ramsay MacDonald, recently Prime Minister, who referred to Prohibition as "the noblest effort made in a hundred years to keep people decent."

We only know, the *New York World* to the contrary notwithstanding, that the voice of the people has been heard, and they have spoken in thunderous tones. America is overwhelmingly dry. The American conscience asserted itself in defense of the Constitution and the home. No other issue during the recent election was given the attention of the people throughout the entire nation as was the question of Prohibition. We do not deceive ourselves with the idea that, as a result of this referendum,

the war has been fully and finally won. We know that *the next few years will be determinative*, and that *the loyalty of every true friend of the temperance cause will be tested in the most drastic fashion*. But because we have faith in God and in the common sense of the American people, we have no doubt that the victory already won will be made absolute and permanent.

\* \* \*

### A DISARMING SYMPATHY

It has been good to see the measure of genuine sorrow and sympathy which has been manifested over the serious illness of King George. There is much reason to believe that the British people have been deeply moved by this evidence of affectionate interest and good will, especially on the part of their American cousins. The well-nigh universal appreciation on the part of Americans of the fight against an insidious disease made by this gallant gentleman, who has proved himself to be so faithful, quiet and unostentatious a monarch, so utterly devoted to the welfare of his people, has not been unnoticed by the citizens of Great Britain. A characteristic expression of this feeling is expressed by *Punch*, the chief comic weekly of England, which says: "In its comments on the policy of the United States, Mr. Punch has from time to time allowed himself to indulge in a candor which is permissible between cousins; and he would now like to say, with no less candor, that in common with all the King's subjects he has been deeply moved by the wide sympathy which Americans of all classes have extended to His Majesty and to England, during these anxious days. Mr. Punch has differed and may continue to differ from America on the question of the right way of disarmament, but he gratefully acknowledges that *there can be no difference of opinion as to the disarming influence of this sympathy*." Who can doubt the superior value of brotherly sympathy over guns and battleships, in promoting the peace of the world? The eagerness with which Americans have looked for bulletins from Buckingham Palace during these weeks of anxiety tells of a spiritual oneness far deeper than the petty squabbles which have caused misunderstandings between us. The prayer in our hearts has been, in a new and nobler sense: "God Save the King!" The manifestation of such genuine Christian brotherliness is sufficient, we hope, to break down all the "spite fences" that divide us.

\* \* \*

## The Parables of Safed the Sage

### A PARABLE OF THE BENEFITS OF TRAVEL

There spake unto me a lady, saying, Dost thou not think that Travel hath a Broadening Effect upon those who Travel?

And I said, I am reminded of a Poem by Mother Goose, which runneth on this wise:

Pussy cat, Pussy cat, where hast thou been? I've been to London to see the Queen. Pussy cat, Pussy cat, what did'st thou there? I frightened a little Mouse under a Chair.

And the lady said, I am familiar with that Poem, but I was speaking of the Broadening Influences of Travel.

And I said, Pussy cat was a Traveler. She went to London. And while the Poetess doth not state in Miles or Kilometers how far a Journey it was, we are left to infer that it was Some Trip.

And the lady said, But what hath that to do with what we are discussing?

And I said, The Cat went to see the Queen, and for aught I know she may have seen the Queen. But all that the Cat thought worth recording was her Adventure with



the Mouse. And there were Mice nearer home. But there were no Queens any nearer than London.

And she said, I still am not entirely clear what thou art endeavouring to teach by this Parable.

And I said, As a Cat that goeth to London to behold the Queen, and returneth to describe a Mouse under a Chair, so are many of those who Travel. The Queen perchance is out of town, or she passeth through another Street and cometh not where the Cat may behold her. But the chances are that the Queen cometh and the Cat is so interested in the Mouse that she straightway forgetteth about the Queen, and returneth home with nothing more important to tell about than the Mouse.

And I said, My friend Thoreau did not travel, for he said he had not as yet seen half that was to be seen dwelling in Concord; but other men in Concord have traveled afar and seen little or nothing.

And she said, I had not thus thought of it.

And I said, The Consul of the United States at Gibraltar told me that Commodore Vanderbilt saw nothing at Gibraltar save that he watched the labourers who were Coaling his Yacht, and he beheld every basket of coal, but never saw the Rock. And he said that General Grant when he was there did not see much more and was chiefly interested in wondering how soon the boat would sail. Neither of them beheld Gibraltar.

And I said, It is so with those who travel through this Journey of Life. Some of them make the Long Journey, loudly proclaiming that they are soon to behold the Queen, but the biggest thing they ever see is a Mouse.

And she said, A mouse is a thing I would travel some distance to get away from.

And I said, My friend Æsop told of a time when a Mountain was in Labour and it brought forth a Ridiculous Mouse. So are many who think they travel, but who merely go somewhere and come back.

## The Joy Of Active Christian Worship

*The REV. PURD E. DEITZ at the Reformed Churchmen's Congress*

Certainly it is not only the ministers who can know the joy of active Christian service. While there is no nobler contribution for consecrated laymen to make than to willingly give their sons and daughters in whole-time Christian service, yet the privilege of actively serving for Christ is not limited to any one group in the Church. Indeed, the distinctions between clergy and laity vanish when we begin to think of them in terms of service—all are sharers of the task and the joy. It was Charles Kingsley who declared, "He who joy would win must share it; happiness was born a twin," and all who look for the joy of the Christian life may find it if they are willing to share and to serve.

There is first, the joy of enlistment. It is a great thing in these modern days just to "belong." But the unfortunate circumstance is that so often there is no getting beyond that point. Many in the Church today are like those of whom Bliss Carman sings:

"They're praising God on Sunday,  
They'll be all right on Monday,  
It's just a little habit they've acquired."

But enlistment in the true sense is more than the form of Church membership or regular attendance, valuable as these are; it is the finding of a cause worth yielding one's life to, and the following of that endeavor without reserve.

Do not suppose that the causes which challenge the best in men are all in the past. The Crusades are past, and the Reformation is in its fourth century, but there are movements today which demand the utmost that a man can give. The work of the Kingdom is as wide as the world and goes as deep as human experience. Colossal problems confront the missionary enterprise across the waters and in our own land. The amazing importance of business in the modern organization of life presents a whole series of questions which men are seeking to answer in many ways. What are the true values and what the proper practices? In matters of personal and group relationships also there are arising difficulties which challenge men to invest their lives to find a saving solution. And who can sense the rising tide of agitation for world peace without seeing therein the opportunity to enlist under a banner whose struggle and victory promise real joy?

Again, there is the joy of achievement. Once you enlist, you will begin to discover that there is something for you to do—

### THE CHURCH TRIUMPHANT

(Written after listening to Dr. Harry Emerson Fosdick on the radio)

Out of the silence comes a voice  
Proclaiming the way of God,  
Lifting men up from their earth-bound way,  
Lifting them up from the sod.

Long years we have yearned for a true light  
Than meaningless forms and creeds,  
To fill our hearts with a lasting peace  
And satisfy highest needs.

The militant Church has had its day,  
And the "House not made with hands"  
At last has come, to gladden the hearts  
Of mankind throughout all lands.

And the hearts of men will ever rejoice  
For the voice that breaks the rod

That bound our souls in fetters of fear—  
And makes us all "sons of God."

—M. D. T.

something that no one else may undertake. Have you ever thought of it as Paul Lawrence Dunbar brings it to our attention in his verses, "Get Somebody Else"?

"The Lord has a job for me,  
But I had so much to do;  
I said, 'You get somebody else,  
Or wait till I get through.'

"I don't know how the Lord came out,  
But He seemed to get along;  
But I felt kind o' sneakin' like,  
Knowned I'd done God wrong.

"One day I needed the Lord,  
Needed Him right away;  
But He never answered me at all,  
And I could hear Him say,

"Down in my accusing heart,  
'I've got too much to do;  
You get somebody else,  
Or wait till I get through.'

"Now when the Lord has a job for me,  
I never tries to shirk;

I drops whatever I have in hand,  
And does the good Lord's work.

"My own affairs can run along,  
Or wait till I get through;  
Nobody else can do the work  
The Lord has laid out for YOU."

There is a real joy in knowing that you are doing God's will, and a real thrill in making the most of what He has given you.

Oh, the things that we could achieve and the joy we could share if only we applied ourselves to the task! Take evangelization, for example. Bishop Thoburn once remarked that if our Lord had begun to preach in a different village of India each day of His life and had kept at it ever since, there would still be some villages unreached. Contrast with this how rapidly the world could be won to Christ through a "Win One Each Year" program (provided it were physically possible). Starting with one individual, who won another for the second year, and they each winning another the third year, and these four winning four more the fourth year, and so on in geometrical progression, the entire population of the world could be reached in less than thirty-two years! There is a joy in seeing the Kingdom grow if we could only sense the full possibilities of such service.

Finally, there comes to mind the joy of sacrifice. It is a glorious paradox of our Christian experience that the more we give of ourselves, the greater is our growth. This is not only the natural result of normal Christian living, but it is the law of Christ. He gained His joy through perfect obedience to God's will, no matter what sacrifice it entailed, and when upon that memorable occasion Peter spoiled the effect of his great confession of Jesus as the Christ of God by rebuking Him when He spoke of the suffering to come, our Lord replied, "If any man would come after me, let him deny himself . . . for whosoever would save his life shall lose it, and whosoever shall lose his life for my sake shall find it." Yes, Jesus came to give life, the abundant life, but its fullness consists in the measure of sacrifice that is made. Far out beyond reach of any of the temporary pleasures that selfish indulgence can give are the vast stretches of the abiding joy of sacrificial living.

At the close of a great student conference at Lake Geneva, an opportunity was given to express publicly what the gathering had meant to the men who were there.



One after another rose to tell of the help that had come to him, until finally a young Armenian stood up. In a voice that shook with deep emotion he told of his coming to America after the massacre of all his near relatives, his heart filled with burning plans for revenge upon the Turks. But

under the Christian influence of the student "Y" work and now in this Geneva Conference, he had found a better way: he had resolved to go back to the Near East, not to seek retaliation, but to show love to the Turk and to seek to create better relations in the spirit of good-will. He

had fought his fight and made his sacrifice, and there were few dry eyes in that great student group when he finished his testimony, yet beneath all was the consciousness that he had found life's highest joy in sacrificing his own desires for the Master's sake.

## "He Doeth All Things Well"

CLEMENT W. DE CHANT

Text: "He hath done all things well, He maketh even the deaf to hear and the dumb to speak." Mark 7:37.

Jesus healed the daughter of the Syro-Phoenician woman. With a new grip upon Himself and a fierce, driving determination, He turned back toward Jerusalem to finish His work. He would keep on trying to teach the disciples, those so hard of understanding. He would show His compassion anew to the ever-present multitudes. He would heal again the miserable bodies and the pitiable minds of men.

They brought Him one who was deaf and who had an impediment in his speech. Jesus drew him aside and touched him, and immediately he could hear and the bond of his tongue was loosed, so that he spake plain. All were astonished, saying: "He hath done all things well, He maketh even the deaf to hear and the dumb to speak." This is the record.

Here is the fact: "He hath done all things well." Only in the lands where the Christ has made His impact have men opened their ears and their hearts to the cries of sick and unwhole humanity. I need point you only to hospitals, clinics, laboratories, medical foundations. Can you find these where Christ is not? But this is only a part of it. "He hath done all things well." The other part of the fact is even larger.

Jesus has opened the ears of men to the wails of the world as it is moving out of its sin and misery into an abundant life. He has opened men's ears so that they must hear the tuning processes of the world as it makes ready to play the symphonies of the Kingdom of God. He has made man catch a little glimmer of himself, as he is little lower than the angels, made in the image of God, and destined for a perfection like even unto that of God Himself. He has opened our ears and we hear that we are God-like and that so we must become more and more. He has loosed the bonds of our tongues that we may tell these glad tidings of good things.

Do we really know that "He hath done all things well?" Have we really tried Him out in anything? I wonder, have we only been giving God praise, worship, sacrifice? And then, have we not waited, sometimes impatiently, for God to let down out of the clouds the city of the new Jerusalem? When God gave to men His only Son, did we not only redouble our praise, our worship, and multiply our sacrifices, thinking that now all things are coming to pass? Do we really know how well Jesus hath done all things? We have worshiped and waited for centuries, and we do not know how well Jesus hath done anything. Ask yourself this question, "Have we really been worshipping God in Christ Jesus?"

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**ONE EARLY MORN**

Two angels met at the gates of heaven  
To bear to earth a God-sent leaven.  
"Thy task?" said each in passing by  
Before their wings the morning try.  
"To light a Way my task it be,"  
"Alas, mine is to plant this tree!"  
So into the East the first one flew,  
Bearing a flaming star;  
And into the dark the other drew  
Where none might see or bar.  
Over a manger the star-light shone,  
Hallowing infant sleeping yet;  
Somewhere on hillside, stark and lone,  
The little tree was set.  
"Be not afraid!" one angel said  
To the fearful standing round;  
"Grow straight and strong!" the other plead  
As she pressed the roots in ground.  
At the dawn of day the angels flew  
Back to the gates their wings well knew;  
Yet neither to the other said  
How thankful was the earth they fed;  
And neither of the other ask  
How fruitful grew that morning's task.  
—Henry Linford Krause.

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Perhaps all this so-called "new" in Christianity is just a swinging back to find outhow well Jesus hath done all things. Maybe our ears are being opened and the bonds of our tongues loosed. At any rate, we are beginning to ask: "Is the order of things Worship and Wait, or is it Work and Worship?"

Two things have stirred my mind and heart in these latter days. One of them is E. Stanley Jones. In India he has put Jesus to the test. He has brought Him out into the open before the old world religions and before the accumulated wisdoms of forgotten ages. What has happened? The more he tested Him, the larger, the grander, the more divine He became. Ghandi with a little glimpse of

Him stirred India. Stanley Jones has stirred the world. Jesus of Nazareth has been brought down into the streets of the cities of India and we in the United States of America stop and strain our ears to hear. In E. Stanley Jones, Jesus has been given a chance to work, and it is being demonstrated again for you and for me that "He hath done all things well."

The other thing is Robert Keable in the "Atlantic Monthly." The challenging thing is the fearless application of the "common sense" of the Master to the real relationships of life. Strip Jesus of everything except His "common sense" and He looms larger than ever before. Read his December paper. Then ask yourself another question: "Do you know that 'He hath done all things well?'" Perhaps we have worshiped, and neglected the work, and so lost even the worship. No matter how you work with Jesus, though you strip Him of all save His "common sense," He looms more divine than we were ever able to believe, and He commands our intents, our whole devotion. He stirred Robert Keable to a mighty work. How well Jesus can do all things if we give Him a chance in our lives!

I believe that we are on the verge of a tremendous awakening. I know that we are breaking into an era when all things are becoming new. We are growing conscious of this arresting fact. Our ears are being opened and our tongues are being loosed. We hear and we are asking questions. We want to know and we are eager to hear one who seems to have a little knowledge. We are beginning to seek out Him who is the Way, the Truth, and the Life.

In this awakening you and I have a vital part and place. It is for you and for me to find this Master of Men and put Him to work. It is for us really to catch the vision of Him as He walks the city streets, and then walk with Him. It is for you and for me to get to work at this thing of Christian living. And through us, the Christian Church must begin, it seems to me, to work with this Master like never before, if it wills to live.

Man is little lower than the angels. He is a child of God and in His Image made. He is purposed to become perfect as God in heaven is perfect. Jesus the Christ can help you to that perfection and in the process He will bring peace and good-will to men. But only can He, as you and I put Him into our lives and put Him into our work. And as we work for Him we will find a new worship.

Your ears are being opened to the new possibilities of man in Christ Jesus. Now unloose the bond of your tongue and tell to all men everywhere the matchless, God-like wonder of the Man of Galilee, who for all men "doeth all things well."

## A Study of the Constitution

A. E. TRUXAL, D. D.

### No. II

The Constitution defines the functions, duties and privileges of each member, congregation and judicatory. The duties

of the member are set forth in Article 6. He shall lead a Christian life, attend the services of the Church, partake of the Lord's Supper, obey the Word of God,

abide by the Constitution of the Church, contribute to the support of the Gospel and for the extension of the Kingdom of Christ. All of these particulars are easily



understood excepting perhaps the last one here mentioned: to contribute for the extension of the Kingdom of Christ. But a little reflection will make that requirement plain, too. He contributes for the support of the Gospel in his own congregation—his own Church; not in some other denomination or outside of the Church. In like manner he is to contribute to the work of extending the Kingdom as this is carried on by his own Church under the General Synod. He is confronted by this work in the Classical apportionments that come to him from the General Synod through the Church. Contributing to the apportionments is plainly the constitutional duty of every member of the Church.

The functions of the congregation are described in Articles 9 to 12 and in some articles in other sections of the Constitution. It performs its part mainly in congregational meetings and voting. It votes on a congregational constitution, on by-laws, charter, the purchase of property, the erection of a Church or parsonage, the borrowing of money, the election of its officers and of its pastor. These and similar things are functions which no other body can perform. The congregation must do them. It receives its authority for doing them from the Constitution. But there are some things which the congregation cannot do for itself. It cannot issue a call to the pastor-elect; the Consistory must do that. It cannot ordain and install its own elders and deacons; the pastor must do that. It cannot install its pastor or dismiss him after his installation; it cannot connect itself with another charge or sever itself from a charge with which it is connected; these are things which the Classis must do for it.

For the sake of brevity the functions of the Spiritual Council will be included in the consideration of the Consistory in general. The Consistory "has oversight and government of the congregation and all its organizations." It shall hold monthly or quarterly meetings; elect delegates to Classis and Synod; make provision for the support of the pastor; audit



### THE CHILD OF BETHLEHEM

Mid quiet stillness of the night,  
We hear an infant cry;  
Across the path of centuries  
It comes to passers by;  
A little child is calling  
And pleading for our love,  
E'en as our infant cry goes up  
To our dear God above.

O little child, we take Thee up  
And press Thee to our breast,  
Come, nestle close, abide with us,  
And we'll be richly blest;  
Be Thou ever part of life  
And round our heart entwine,  
Kindle in us that gift of love  
That filled Thy life Divine.

Lord, hear Thy children as they cry  
Like infants in the night,  
We're always safe in Thy dear hands  
Until the morning light;  
Day by day guide us with love  
Until we are full-grown,  
And hear the last great Christmas call  
To kneel before Thy throne.

—Thomas J. Garland.

The Bishop's House  
Philadelphia

Christmas, 1928.

the treasurer's account; call congregational meetings; order collections for the apportionments of Classis and other benevolent purpose or make other more efficient

arrangements for the support of these causes; exercise discipline in the congregation; when the charge becomes vacant arrange for the supply of the pulpit and for carrying on the work of the Church; place a candidate for the pastorate before the congregation; issue a call to the pastor-elect; make an annual report to Classis, and when called for submit all records to Classis. These are requirements which the Constitution lays upon the Consistory, and if it is faithful and loyal it will obey the Constitution.

In many respects the Classis is the most important body under the Constitution. It has jurisdiction over ministers and pastoral charges. It holds annual meetings and special meetings when necessary. It organizes new congregations; approves or disapproves congregational constitutions and charters; forms and dissolves charges; licenses and ordains ministers; installs pastors and dissolves pastoral relations; receives and dismisses ministers; places before the charges the work of the Church as this comes down from the General and District Synod; distributes among the charges the funds needed for the extension of the Church and the establishment of the Kingdom of the Lord in the homeland and in foreign countries, and attends to such other matters as clearly devolve upon it under the Constitution.

For the purpose of this study it is not necessary in this connection to mention the particular functions which the higher judicatories are to perform according to the Constitution. The District Synod has jurisdiction over its Classes and shall review their proceedings, and note "things censurable, as a violation of the Constitution, an offense against propriety or a neglect of duty." Its other duties are clearly set forth in the Constitution. The General Synod reviews the proceedings of the District Synods and has final jurisdiction over all matters that come before it in a regular manner by way of appeal or complaint from all the lower judicatories.

Another phase of the Constitution will receive our next consideration.

## The Village of Sano

By REV. CHRISTOPHER NOSS, D. D., the Japan Mission of the Reformed Church in the U. S., Aizu-Wakamatsu, Japan

Sano is the name of the village in which my helper and daily companion, Mr. Takashi Kobayashi, was born and brought up. He has just presented to me photographs of his village taken at rice-planting time. I have these pictures before me as I write.

There are 33 households in Sano. The one picture shows all the able-bodied workers, about 100 men and women, mobilized for the planting of the rice. The other shows the same villagers at work.

It is the custom at Sano to plant all the rice land together, just as farmers in some parts of America used to get together to husk their corn. In the picture there is one man in western dress. He is an agricultural official who has come to see how the work is done. It is he who had the photographs taken. All the land that the 33 families of the village have would make one sizable American farm. There are 75 acres of riceland and 45 acres of dry fields.

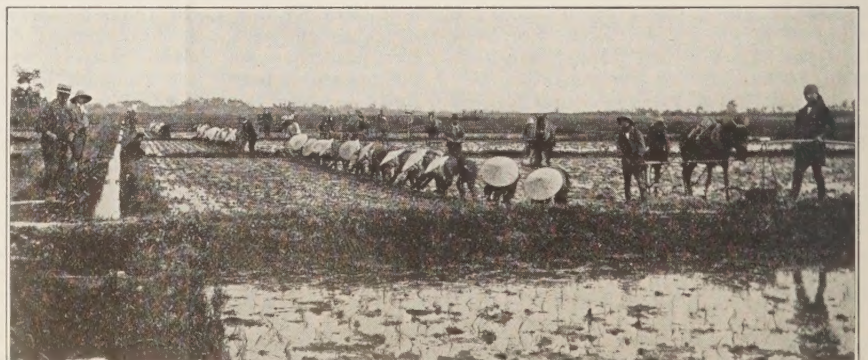
The rice land, or the paddy fields, as we say in the East, must be kept under water in the growing season. The same land is used year after year to raise rice. The various patches must be kept level and surrounded by little banks to hold the water. Formerly these patches were of irregular shape. But the paddy fields of Sano have been subjected to the process

called "Kochi Seiri" that is, with the help of the government they have been reconstructed and standardized, so as to make all the canals and banks as straight as possible and so economize space and labor. The patches in the picture comprise one-fourth of an acre each.

The patch in the foreground has just been planted and the seedlings stand unsteadily in the roily water. They will soon begin to shoot up straight and to send up many stools, covering all the space, so that the water will be quite hidden.

On the bank of the canal stands the headman of the village, and beside him a younger man who has executive ability and knows how to boss a job like this. The man on the right has just brought two basketfuls of seedlings. Behind are horses pulling harrows through the mud. It seems to take two men to handle each horse and harrow. Only the surface of the soil needs to be stirred, for the roots, having plenty of water, do not go deep.

It takes a gang of 15 workers about half an hour to plant one-fourth of an



Villagers of Sano at Work in the Rice Fields



acre. Two or three seedlings are taken between thumb and fingers and stuck into the mud so as to leave space for cultivation both ways. The operation takes but a second. When the wind is high the spears of the seedlings get entangled in the fingers, so that the work does not go so fast. It takes the three gangs about a week to plant the 75 acres.

The yield averages fourteen bushels for each patch, or 56 bushels to the acre. The Japanese eat boiled rice 3 times a day every day in the year. The ordinary person consumes 8 bushels in a year. The produce of 75 acres, or 4,200 bushels, is enough to feed over 500 persons. The 33 families of Sano cannot eat half that much, so the greater part of the harvest may be sold. But it takes about one-fourth of the value of the crop to pay for the fertilizer. Nitrogenous fertilizer, made of the refuse of soy beans or of fish, is used at a cost of about \$42 (American) to the acre.

Rice is worth now about \$3 a bushel. American wheat can usually be laid down in Tokyo at half the price, and so far as proteids are concerned is twice as nutritious. But to wean the Japanese away from their rice would require a tremendous revolution. For one thing, the crop is sure. This summer we have had a terrible drought in Aizu. But the rivers flowing down from the mountains do not fail, and the hotter and dryer the weather the better the rice crop. Moreover, the ordinary Japanese is so accustomed to the diet of his ancestors down through the ages that he feels that he has not had a square meal unless he gets his three bowls of boiled rice. An acre of good rice land like this sells for about \$600 in American money.

Of the 45 acres of dry fields that belong to Sano about 30 acres are covered by pollarded mulberry trees. The leaves which they produce, in spring and autumn, are fed to silk worms. At the height of the season the people are so busy that they have hardly time to eat or sleep. The silk takes more time than the rice. It also brings in more income in cash. The remaining 15 acres are used for what we should call truck farming, to raise the vegetables that are needed for the table to go with the rice.

There are 16 horses owned in the village, or, on the average, half a horse for each family. The horses get most of their sustenance from the grass that grows on

the dykes of the river and the banks of the canals. The better part of the screenings of the rice is fed to the chickens, of which each house has a few. The worse part goes to the horses.

The village is part of a district called in Japanese a "mura" and named Shoji. Shoji Mura is over two miles long and over one mile broad. It includes 300 households. The average number of persons in each household is seven or eight. At a convenient point the mura maintains an office and a public school. The distance from Sano to the center, to the school and office, is two-thirds of a mile. The budget of the office is about \$9,000 a year, of which amount the school gets three-fourths. There are about 450 children in the school.

Multiply the village of Sano by 6,000 and you have Fukushima Prefecture. Our Reformed Church is in charge of more than half of all the Christian work being done in this prefecture. It is needless to say that we Americans have much to learn from the people of Sano. If 33 families can make a living on a piece of land that would make only a fair-sized farm in America, they must be in many respects smarter than we are. But they can keep agoing along by maintaining an army-like discipline. In the system there is hardly any room for originality or initiative. The young folks are apt to become utterly disheartened and flee to the cities, where most of them are ruined. Their elders take to drink as their one solace in life. Only one-sixth of the land in Japan is under cultivation. There are great agricultural possibilities in the other five-sixths, but the people who have the spirit to develop them are lacking. Only the Christian religion can free them from their present bondage.



Takashi Kobayashi

## Things to Come

By J. Middleton Murry. New York: The Macmillan Co.

Reviewed by J. A. MACCALLUM

This is a rare book, fragrant with exotic odors, rich in allusion and suggestion, and pregnant with those deeper meanings which only the man of genius, or at least of highest talent, can bring to being. The author stands in the forefront of British editors and essayists and though he is a literateur rather than a theologian or a philosopher, he handles theological and philosophic questions with none of the clumsiness of the amateur and with a deftness and raciness too often lacking in the specialist in those fields. The book is made up of twenty-six essays upon a variety of subjects, many of which, to the casual reader, will appear to have little relation to one another. This is evident if we name a few of the titles: *The Need of a New Psychology*; *Keats and Tolstoy*; *Christ or Christianity?*; *The Parables of Jesus*; *Poetry and Prayer*; *Thoughts on Pantheism*, etc. In the preface Mr. Murry expresses "the hope that these essays, which form a sequel to a previous volume, *TO THE UNKNOWN GOD*, will be found to possess an inward unity, in spite of an occasional outward appearance of inconsistency." Few readers will deny the realization of this hope, or will feel disposed to belabor the disunity or inconsistency. In fact, this question will scarcely be raised in the exaltation that they will feel as they watch Mr. Murry approach age-long problems from an unexpected direction. Probably the theologian will enjoy Mr. Murry's work more than any other class of reader, for while he will be conscious that it lacks a background of systematic research, and thus breaks into occasional errors and inadequacies of presentation there is more than ample compensation in the originality with which

his theses are unfolded, and the unflinching deftness of his touch.

No blame should be attributed to the

### "HEAVENLY BABE, IN THY MANGER BED"

Heavenly Babe, in Thy manger bed,  
Infinite love did Thy Father show;  
Infinite mercy, beyond compare,  
To send His Son to this world of woe.

Oh, the measureless sacrifice!  
All Thy heavenly glory gone,  
Yet in Thy baby heart is a dream  
Of a Father's will that must be done.

A dream of a Lad who would doctors teach,  
A dream of a Healer to make men whole,

A dream of a Saviour nailed to a Cross,  
Giving His life and His very soul,

That the law of justice might be fulfilled.

Ah! little Babe, we would be like Thee.

Grant us a vision like Thine own,  
Always our Father's Will to see—

Loving His way above our own,  
Willing to see where Thy pathway led;

Helping, healing, loving Lord,  
Help us just now that path to tread.  
—E. H.

author because he lays no claim to orthodoxy. If he did so this book would never have been written. Thus: "The essential Christian faith in the resurrection of the body rests not on the fact of resurrection of Jesus from the dead, which is not fact at all, but on the fact, which is a fact, that no one who knows Him (and we can know Him as well as the men who saw Him) has ever been able to believe that He died. Somehow or other they have created an immortality for Him, and always the highest immortality that they could truly conceive. Let modern theology do the same; then it will not need to call 'the virtual immortality of the germ-plasm to its aid.'" Some might be moved to ask: "What better motif for an Easter Sermon can the preacher who would escape from the ruts of conventionality find than that?"

Every page of the book bristles with arresting statements. Yet Mr. Murry never gives the impression of saying a thing to be clever or to attract attention to himself. He is entirely free from self-consciousness and does not exploit his unconventional opinions. He simply lives upon a plane in the categories of orthodoxy and unorthodoxy have no place.

The Churchman will often be startled by his frankness, for he seems to have banished the censor who sits on every man's shoulder and warns him when he is approaching the danger line of thought. "The Church is a part of the scheme of things: without it the memory and the knowledge of Jesus would have been impossible for men. Therefore I acknowledge with gratitude that I am a son of the Church. But I hold that the finer con-



science of mankind has passed definitely outside the Church."

Instead of becoming angry toward the author for his candor in expressing this opinion, it will be a profitable discipline for those who believe in the future of the Church to weigh his arguments and make the necessary readjustments. For Mr. Murry is no iconoclast, but an honest seeker after light. He states his case against the Church in the proposition we shall do well to heed: "Not one of the professed Christians I have ever met—good men though many of them were—squared his acts with the very first article of his creed: 'I believe in God the Father Almighty.'" Most Churchmen will admit the truth of this observation. Yet what does it mean beyond the fact that the Church is human? Judged by the ideal every institution and every man will be found wanting. Yet we must

never allow ourselves to forget that the only ultimate test is character, and the Church must stand or fall according to the virtue of its members.

The chief value of Mr. Murry's criticisms does not lie, however, in their truth, nor in the alternatives he proposes, or fails to propose, but in the fact that they strike us like a blast of winter air when we are resting comfortably in the negligence of midsummer. Thus they should serve a high purpose in stinging the alert reader to remedial action.

Nothing that has yet been said indicates the saltiness and whimsicality of these essays. On every page there are arresting sentences so incandescent with truth that they would burn the reader's mind if he were not swept on by the author's speed. "Paul was a great man, but Jesus would never have allowed that he had

been properly born again, any more than He allowed it in the case of John the Baptist. 'I have fought a good fight' is glorious, but it is not the voice of a member of the kingdom. The strain, the tension are too evident. \* \* \* If he (Paul) had been properly reborn, he would have had a sense of humor."

My space is more than gone, and I have scarcely begun to reveal the wealth of Mr. Murry's mind by casting in a plummet here and there to find out its depth. Yet a word of warning is necessary. Let none turn to this book who wants to be told what he already holds. He will be disappointed. Conversely the reader who enjoys new perspectives and strange horizons and likes to be forced to give his reasons for the faith that is in him, will find a stimulus to creative thinking on every page.

## A Prayer

By the REV. GUSTAV R. POETTER

Unto Thee, O God, do we lift up our eyes of faith, for our help cometh from Thee. Thou hast made heaven and earth; Thou hast made us in Thine own image and after Thine own likeness, and Thou hast endowed us with spiritual faculties that enable us to look unto Thee and find in Thee our Heavenly Father. To Whom, after all then, could we but go unto Thee? Thou hast the words of eternal life. What these souls within us crave and what they must have from day to day cometh only from Thee, the Source not only of our physical and mental, but especially of our spiritual, life. And so, we come and wait upon Thee, opening up our hearts to the influence of Thy wonderful Spirit.

We Thank Thee, O God, that Thou hast spared us until this moment; thank Thee for the wonderful blessings that have come along the way of life; thank Thee that we are here again in Thy house, where as Thy people we may worship Thee in spirit and in truth. O make us truly grateful and glad for life with all its blessings and benefits! Make us truly grateful and glad that we are hid with Thee, O God, in Christ and that we have these spiritual privileges which help us in life, which ennoble our very life from day to day. We thank Thee, that that feast of good things is already being spread before us as a people. We thank Thee that the feast today is so much larger—this feast of Christianity to which we are bidden to come, which we are asked to enjoy, and through which we are to be made richer and happier from day to day. We thank Thee for the many who are coming from the north, the south, the east, and from the west. We thank Thee for those who take time to sit down and become Thy guests. O God, we

### THE MANGER'S MYSTERY

The Rev. C. W. E. Segel

What holy men of old so longed to see,

Far-visions, firmly trusting God;

What Adam, father of humanity,

While delving Eden's thorny clod.

And that sad mother with great hopes deferred,

Both deeply cherished in their hearts;

What Abram, friend of God, in Haran heard

As with His blessing he departs;

What Jacob dreamt on Bethel's stony rest;

What David harped on Zion's height;

What prophet-bards proclaimed at God's behest,—

His harbingers of love and light:—

All, all through hopeful centuries promised them,

In glorious light fulfilled we see,

Bowing in humble faith at Bethlehem,

Before the Manger's blessed mystery.

thank Thee that we are in that number. We pray Thee, help us to appreciate the benefits that we really receive from day to day, as we partake of the good things that Thou art constantly providing for us. We thank Thee that the feast comes to us especially in the worship of Thyself in the house of the living God. So let us deeply realize what the Church means to us, the

good that it brings to our hearts and lives, the blessing that it brings to the community, and the great benefit that it brings to the world in which we live. We thank Thee that the world is so much better now because the Church is growing; that there are more Christians today than there ever were. And even though the growth is not as rapid as we expect, our God, we thank Thee for the many guests that come and are enriched from day to day.

We pray this morning for those who, like the priest and the Levite, pass by this feast; who take so little time to sit down with us and think Thy thoughts after Thee, to do Thy bidding and follow in Thy footsteps. We pray for them that their hearts may be enlightened, that their spirits may be revived, that their affections may be intensified, and that their wills may be led into the direction of participation in the blessings that come from uniting with others who are members of Christ and of His Church. O let us be sympathetic with them, let us speak to them, let us unconsciously influence them, let us help them to be different from the three men in the parable who had no time to come, but who excused themselves from the feast that was spread before them. Help us as Church people, who have to be vigilant, to realize that vigilance is the price that we must pay for our lives, for the growth of our bodies, and for the protection that we need as members of Christ and of His wonderful Church.

And unto Thee, the Father, the Son, and the Holy Spirit, we will always give all praise, honor and glory, world without end. Amen.

## NEWS IN BRIEF

### CHANGE OF ADDRESS

Rev. Frank S. Bromer from Hanover, Pa., to 2229 Park Road, Charlotte, N. C.

Rev. H. S. Nicholson from Fayette, N. Y., to 215 S. W. 3rd Ave., Fort Lauderdale, Fla.

Rev. Hesser C. Ruhl from Pillow, Pa., to West Nyack, N. Y.

Rev. Paul T. Stoudt, of Dexter Blvd. Church, Detroit, reports the plan of placing "The Messenger" in the families of his congregation is working very well and is proving a great blessing to his people.

The last month has been a busy one on the field as well as in the office of the Young People's Department. The Director of Young People's Work spoke at the meeting of the new Reformed Church

Young People's League of Buffalo, at a number of local Churches, and was the leader for the County Young People's Conferences of Augusta and Rockingham Counties, Virginia. While in Virginia Mrs. Catherine Miller Balm made 10 addresses, conducted 6 conferences and 2 recreation periods. She is now attending the annual meeting of the Christian Endeavor Field Secretaries in Kansas City.



## ANOTHER YEAR IS DAWNING!

(Our Memory Hymn for January)

Another year is dawning!  
Dear Master, let it be  
In working or in waiting,  
Another year with Thee.

Another year of mercies,  
Of faithfulness and grace,  
Another year of gladness  
In the shining of Thy face.

Another year of progress,  
Another year of praise;  
Another year of proving  
Thy presence "all the days."

Another year of service,  
Of witness for Thy love;  
Another year of training  
For holier work above.

Another year is dawning!  
Dear Master, let it be  
On earth, or else in Heaven,  
Another year for Thee!

—Frances R. Havergal, 1871.

Tune, Weber.

(Arr. from Flotow, 1835).

The Joint Consistory of the Deep Creek Charge took the commendable action of increasing by \$200 the salary of their pastor, Rev. H. J. Naftzinger.

Thank-Offering services were held in Trinity Church, Canton, O., Rev. Dr. Henry Nevin Kerst, pastor. Total offerings, \$718.56. The pastor's catechetical class will be organized on Jan. 5.

In Emmanuel Church, Hanover, Pa., Rev. Dr. Henry I. Stahr, pastor, the Christmas offering will be sent to Hoffman Orphanage. Rev. A. P. Frantz, the superintendent, preached the sermon on Dec. 9.

The Every Member Canvass in the Shengango Charge, Dr. A. C. Renoll, pastor, was held Dec. 2. Through the help of the Ladies' Bible Class, the Primary S. S. room has been rebuilt and enlarged at St. John's Church.

The dedication of the Hungarian Magyar Church, Uniontown, Pa., Rev. Stephen Borsos, pastor, has been postponed until May 30, as the building could not be completed for Dec. 16, the date set aside for the dedication.

Rev. John Lentz has entered upon his new work as pastor of Trinity Church, Collegeville, Pa., and Student Pastor of Ursinus College. Rev. and Mrs. Lentz have been warmly welcomed to the community and the campus.

In publishing the poem, "Making Way For Christ," in the Christmas Number of "The Messenger," the name of the author was inadvertently omitted. We are indebted for this poem to Miss Margaret Lentz Little, of St. John's Church, Allentown, Pa.

Dr. A. M. Kiefer, superintendent of St. Paul's Orphans' Home, Greenville, Pa., reports that there are now 116 children in the home, which is an increase of about 20 who need to be fed, clothed, and sheltered during the coming year. It is necessary, therefore, that the Christmas offerings be unusually generous.

A good Methodist who subscribes for 12 religious periodicals graciously writes to us: "I know of no Church publication I enjoy reading from 'kiver to kiver' as much as I do the 'Messenger.'" Thanks, brother, but alas there are even some Reformed Church elders who do not know this.

Dr. S. Parkes Cadman writes: "It is needless to remark that now the hurly-burly of the Presidential contest has passed, the Churches of the nation await with

eager expectation the Senate's action upon the Kellogg Pact. As Christmas draws near, what better gift could it bring to America and through her to the world than the Senate's prompt, cordial and united ratification of this great instrument?"

St. John's Church, Red Lion, Pa., Rev. Oliver K. Maurer, pastor, conducted its Every Member Canvass Dec. 2-9, with gratifying results. When the final reports were tabulated it was found the subscriptions netted more than a \$1,000 gain over the preceding year and the current expense and the benevolent budgets for 1929 covered in full.

In St. John's Church, Johnstown, Pa., Dr. J. Harvey Mickley, pastor, Home Mission

Day was duly observed. Offering for the debt of the Board, \$118.57. The W. M. S. and the G. M. G. held their annual Thank-Offering Nov. 25, at 7.30 P. M. A fine educational program was given in charge of the officers. Offering, W. M. S., \$72.25; G. M. G., \$12.60.

Dr. Paul J. Dundore, of Zion's Church, Greenville, Pa., reports that the offerings at the annual Cash Rallies amounted to \$3,300. Dr. A. V. Casselman spoke at the Thank-Offering service on Nov. 30. The Every Member Canvass was made Nov. 25. Recent deaths in this congregation include Mrs. W. J. Moyer, Mrs. Barbara Beckstein, Calvin Dunlap, Sr., and Dorothy Violet Smith.

## They Can, Because They Think They Can

At a time when many Church-members seem disinclined to invest \$2.50 in one payment for the church Paper, it is a heartening thing to have an increasing number of pastors, consistories and congregations adopt the Weekly "Pay on Delivery" Plan for circulating the MESSENGER.

This Plan, (copies of which have been mailed to each pastor) insures the maximum circulation of the MESSENGER in the congregation with the minimum cash outlay (namely, 5 cents per week) at one time.

Last year 35 adopted this Plan. This year we are looking for an even larger number to follow their example.

\* \* \* \* \*

Grace Church, Allentown, Pa., Rev. Ralph S. Weiler, pastor, writes:

"Last Sunday, I received 20 new subscriptions by merely mentioning it from the pulpit. Of course, I passed the subscription-blanks around during the service and this is the result. I feel that we will double this number within the next few weeks. Charles Benfield, Jr., a sophomore in High School, a confirmed member of our Church, will this week visit the members of our congregation with a letter from me, not only asking but urging our people to take the MESSENGER. Much of this I will follow up in my pastoral work."

\* \* \* \* \*

Thank you, Brother! This is good work. May your tribe increase!

\* \* \* \* \*

This simple, practical, business-like method of boosting the MESSENGER should make it comparatively easy for a number of pastors to double and treble their present number of subscribers.

In Emmanuel Church, Hanover, Pa., Rev. Henry I. Stahr, D. D., the pastor, delivered a Church Paper Day sermon on the subject, "Give Attendance to Reading." At the close of the service, one of the members, who was obviously very much impressed with what his pastor had said, authorized Dr. Stahr to send the MESSENGER for six months, at his expense, to each family of the congregation not at present receiving the paper.

This is a splendid way of acquainting the membership with the merits and helpfulness of the MESSENGER. We thank the donor for this interest. We know that the MESSENGER in these additional 225 homes will mean an increased participation in all the affairs of Emmanuel congregation and the Reformed Church.

\* \* \* \* \*

We rejoice that a number of pastors whose messages ring with earnestness and heart-concern for the interests of the MESSENGER are uncovering springs of generosity among their members that will bless many homes and lives.

\* \* \* \* \*

Church Papers of other denominations frequently emphasize the help they receive from the generous laymen of their respective communions. It is with pride and gratification that the MESSENGER sends forth this appreciation.



In St. John's Church, Lansdale, Pa., Rev. Alfred N. Sayres, pastor, the Christmas pageant, "The Other Wise Man," will be presented Dec. 23. On Dec. 11 the Corner Class and the W. M. S. trimmed a Christmas tree with gifts which were sent to Bethany Home. On Dec. 30 the pastor's sermon will prepare the people for a change in the form of Communion service decided upon by the consistory, that is, to administer future Communion in the pews.

In St. Mark's Church, Pittsburgh, Pa., Rev. J. Grant Walter, pastor, the November meeting of the Men's Club was well attended, and the men were privileged to hear an illustrated talk by Dr. T. S. Arbuthnot. Christmas offering for St. Paul's Orphanage and the Old Folks' Home at Greenville. The Christmas Festival will be held on Sunday morning, Dec. 23. The evening service will be in charge of the S. S. The Christmas morning service will be at 6 o'clock.

The Editor of the "Messenger" again had the privilege of bringing a Christmas message at the inspiring Christmas Vespers of Hood College on Dec. 16. President Apple was in charge, and the program of carols arranged by Mr. Henry T. Wade, organist and choir director, with Mlle. Marcelle Privat, mezzo-soprano soloist and the Hood College choir of 40 voices, assisted by Mary Hamm, Betty Gabel, Dorothy Stobbe and Virginia Coblentz, violinists, and E. May Gabel, harpist, was, if anything, better than ever. And those who have shared in the joy of these Christmas Vespers agree that is about as high praise as could be given.

Rev. L. V. Hetrick, pastor of Grace Church, Easton, Pa., in writing of the direct and indirect benefits of the Every Member Canvass says: "We closed the year with all bills paid so far as current needs are concerned. The Apportionment was paid in full without extra effort, and in addition we supported liberally all of the outstanding causes of the denomination. This was all due entirely to the Every Member Canvasses which we have been making every year, by which our people were educated in giving systematically. The needs of the Church were brought to them in an intelligent way. Our last Canvass was the most satisfactory we have ever had, in fact, the most satisfactory I have ever helped to put on, and I have taken part in a number during my ministry."

The pageant, "Jesus' Name," prepared by Professor Unger and Rev. W. F. Kosman, will be rendered in Salem Church, Allentown, Penna., on the evening of Dec. 30. Those who know the fine quality of music at Salem Church will look forward with great delight to this rendition. On Dec. 16 the pastor presented an illustrated Christmas sermon with hymns sung from the screen. The early Candle Light Service will be given Christmas morning at 6 o'clock. On Nov. 18 Salem Church observed its 53rd anniversary. At that service the pastor set forth the following conception of congregational responsibility: "It is the chief duty of the Church to keep alive the sense of God, to teach, train and develop men and women and children in the right and proper way of living and to bring more of the Christ spirit into the social and business life of the world."

Communion services were held morning and evening on Oct. 14 in First Church, Bellaire, O., Rev. Daniel Gress, pastor. About 70% of the members communed. The S. S. Teachers' Institute conducted for 5 weeks, ended Dec. 10; 65 took the course and are much pleased with the results. The W. M. S. held a Thank-Offering Missionary pageant on the evening of Nov. 25. Offering over \$100. First Church joined in the Union Thanksgiving Service held Nov. 29. The Senior G. M. G. held their Thank-Offering service on Sunday evening, Dec. 9. A pageant, "A Stitch in

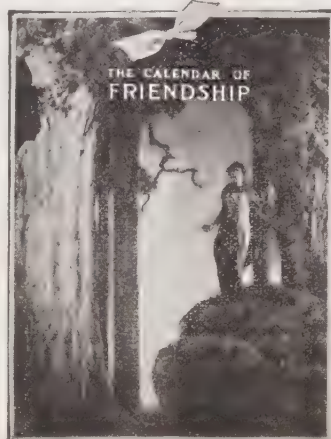
Time," was given. Offering, almost \$75. The parsonage has recently been painted and presents a fine appearance. The Church has been repainted on the inside and the pipe organ done over. The S. S. is preparing a Christmas cantata.

In Grace Church, Harmony, Pa., Rev. Roland A. Luhman, pastor, Ministerial Relief Sunday was observed. Offering, \$150. A most unusual and interesting display of old Bibles was shown in the Church auditorium on Bible Sunday. Among several

other 16th Century Bibles one that aroused the most interest was printed in 1545 with wooden type. Bibles of many different languages were also displayed. Another interesting book contained a sermon in German, "Sermon on True Repentance and Faith," by Dr. Urbanus Regius, and was printed in the year 1525. A fragment from the rare Codex Mohriensis written by hand on parchment in the year 926 A. D., disclosed a small portion of the Psalms. All these Bibles and other historical Biblical

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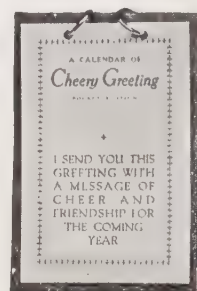
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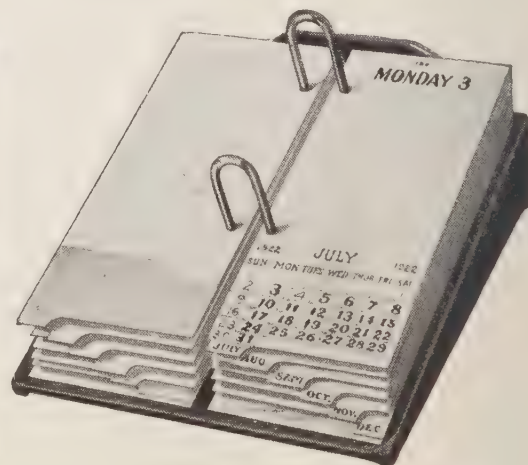
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material exhibited aroused much interest, not only in Grace Church, but many other Churches in the neighborhood.

The new Faith Church in North Phila., was formally organized on Dec. 16, when 112 members were received into the congregation. Officers were elected and installed. This Church has a community responsibility and 10 different denominations are already represented among its membership. The Committee on Organization was composed of Dr. Allen R. Bartholomew, Elder Milton Warner and the pastor. Work was begun in this field last summer under the leadership of Student Willard A. Kratz. On Sept. 16, Rev. Elmer E. Leiphart assumed charge under the direction of the Home Mission Board, and since then this congregation has averaged more than 1 new member each day. A fine site in West Oak Lane has been allocated to this Church by the Comity Committee of the Phila. Federation of Churches. A parish house is now being erected on the lot, and will be ready for use by February. This Church is located in a rapidly growing section of the city and has a most promising outlook.

In Zion Church, Womelsdorf, Pa., Rev. H. J. Miller, pastor, the W. M. S. and G. M. G. held their Thank-Offering service Sunday evening, December 2. Miss Emma Wilhelm, the Secretary of Thank-Offering, presided and Mrs. H. J. Miller, the President of the Society, conducted the devotional service. The sketch, "Keeping Faith," was given. On Sunday evening, Dec. 23, and Christmas evening, Dec. 25, the school will render the Christmas pageant, "The Nativity," arranged by Dr. and Mrs. Henry I. Stahr. A chorus of 60 voices and a cast of 80 are rehearsing for the production. The chorus is being vested and the cast costumed by a large committee from the Ladies' Bible Class taught by Mrs. Annie M. Schomon. Mrs. W. Ray Klopp is chairman of the committee. The pastor, Dr. W. Ray Klopp, Miss May E. More, Miss Laura M. Snyder, Mrs. Oscar E. Gromis and Mrs. E. Willis Minnich are directing the production.

At the regular evening Church service in First Church, East Mauch Chunk, Pa., Rev. D. F. Singley, pastor, on Dec. 9, 2 most beautiful flags were presented to the Church, a large silk American flag and a large silk Christian flag. These flags were presented through the Fellowship Club to the Church, but were purchased through the Quinten Stemler estate in memory of the late Quinten Stemler. John Riegel, a member of the Fellowship committee, presented the flags to the congregation and Nicholas M. Rahn, a member of the consistory, received the flags. John Sherry, dressed in a Boy Scout uniform carried the American flag and placed it in its stand, and Arabella Terry, dressed in a Girl Scout uniform, carried the Christian flag and placed it in its stand. Both these young people stood at attention alongside of the flags throughout the services. John Sherry repeated the salute to the American flag in which the entire congregation joined, and Arabella Terry gave a salute to the Christian flag in which everybody joined. The flags were dedicated with appropriate remarks by the pastor.

In Trinity Church, Mercersburg, Pa., Rev. C. B. Marsteller, pastor, the season before and after Thanksgiving was used for the Thank-Offering services of the Missionary organizations. The Mission Band, directed by Margaret Crunkilton and Ruth Meyers, held their first Thank-Offering service on Nov. 18 in the evening. A program was presented by the children and 150 colored slides were shown, the title of the slides was "Children From All the World." The Harbaugh Missionary Society held its Thank-Offering service on Nov. 25, in the evening, and presented the pageant, "Broken Bridges," directed by Mrs. J. M. Myers and Miss H. Mary

Spangler. The G. M. G., under the direction of Miss Lulu Gluck, held its service on Dec. 2, in the evening, giving the play, "Blue and Gold," to a large audience. Colored slides were shown with this service. A schedule has been arranged by which motion pictures are shown monthly in the Church at the time of the regular meeting of various organizations. This schedule was begun by the meeting of the Men's Bible Class when the comedy, "The Crossroads," was shown.

Another landmark in a life of service was passed Nov. 18 when Rev. L. L. Hassenpflug began his 31st year of work as pastor of our Church at Hiawatha, Kans. "The Hiawatha Daily World," says of Rev. Mr. Hassenpflug: "His life has been one of service, not only to his congregation, but to the entire community. Rev. Mr. Hassenpflug, although over 60, is young in spirit, and in all activities, speaking at a dinner, advising young people of the Church, he fits in on any occasion. He presides over a congregation which is like one big family, always working in harmony." Mrs. Hassenpflug, a student of Wooster University, has been very helpful to him these many years, taking an active part in all community and Church activities. Rev. and Mrs. Hassenpflug make a hobby of gardening and their garden, which has a fine lily pool, is one of the prettiest in the town, and attracts many visitors. The Church of which he is pastor does a great deal of benevolent work, usually giving larger donations than other Churches of the town although the membership is relatively small. We wish for Rev. and Mrs. Hassenpflug many more happy years of service.

In connection with a special congregational meeting in St. Paul's Church, of the Shrewsbury Charge, Pa., Rev. C. M. Mitzell, pastor, it was decided to remodel the cellar under the Church into a social room. The committee on supervision held its first meeting Dec. 10, and, after organizing, it was decided to begin work on Dec. 29. Father and Son services were held in Bethany Church, New Freedom, on Dec. 9, and in St. Paul's, on Dec. 16. On Thursday evening, Dec. 13, an illustrated lecture was given in Bethany Church on "The Reformed Church At Work," and was repeated in St. Paul's on Friday evening following. One of the largest attended funeral services of the present pastorate was held on Wednesday, Dec. 4, in St. Paul's, for William F. Sweitzer, a popular and highly esteemed young man of Shrewsbury. Mr. Sweitzer was only 25 years of age when he died. He had served 3 years as a deacon, and was a member of the choir, male chorus and S. S. His pastor spoke on St. Luke 10:25, "Master, what must I do to inherit eternal life." By request of Mr. Sweitzer, a male quartet sang, "Lead, Kindly Light." This is the second member of St. Paul's choir to pass away in the last 3 months.

On Dec. 2 Rev. Dr. A. E. Truxal preached morning and evening in the Church at Larimer, Pa. When pastor at Irwin, Pa., Dr. Truxal organized a congregation at this place and had a Church erected and dedicated in 1885. During the past year, under the pastorate of Rev. G. A. Teske, a large addition was added to the Church building, with all modern arrangements and conveniences for Church, S. S., and social purposes. As a conclusion to the dedicatory services and as the founder and first pastor of the Church, Dr. Truxal was invited to preach on this special occasion. The congregation now numbers about 300 members and the prospects for its future increase and usefulness are very bright. Dec. 9 Dr. Truxal filled the pulpit of Second Church, Greensburg, Pa., the pastor, Rev. Dr. F. C. Seitz, having been temporarily disabled by a fall. On both of these occasions Dr. Truxal was greeted by friends of former days, persons

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whom he had baptized, confirmed and ministered unto in the days when he was pastor in that section of the Church. This added greatly to his pleasure on these visits. Dr. Truxal is no longer a young man in years, but he is well preserved in mind and body and is ready and willing to aid pastors and charges that may desire his services.

The members and friends of Trinity Church, Norristown, Pa., showed their appreciation of the services of their pastor, Rev. E. Willbur Kriebel, who is leaving them to enter upon the pastorate of St. Peter's Church, Allentown, Pa., by giving him a farewell dinner and reception in honor of Rev. Mr. Kriebel and his family, Friday evening, Dec. 7. At the close of a turkey dinner, served in the basement of the Church, the company adjourned to the Sunday School room, where a brief program of music and addresses was rendered, at the conclusion of which Rev. Mr. and Mrs. Kriebel were presented with a beautiful electric reading lamp and mahogany occasional table, the gift of the congregation. The younger members of the family were each remembered with a fountain pen. Rev. Mr. Kriebel responded with a brief speech, expressing his gratitude for the spirit of friendship shown by these gifts. The Willing Workers, at their meeting, presented Mrs. Kriebel with a beautiful string of pearls, and the Mission Band, of which she was the secretary, gave her a friendship pin. Rev. Mr. Kriebel was the guest at a luncheon, given in his honor on Wednesday, Dec. 5, by the Norristown Council of Churches, at which time resolutions of appreciation were presented to him by that body.

In the Kannapolis Charge, N. C., Rev. L. A. Peeler, pastor, the fall months have been very busy months for the pastor and his family. The regular activities of Church work have been carried on and the response has been encouraging. On Oct. 30, 31, and Nov. 1st, the pastor furnished the automobile and acted as chauffeur for the Classical President and some Departmental Secretaries of the W. M. S. and the out-of-State speakers, who attended the 3 W. M. S. Institutes at Daniel's, Lower Stone and Lexington. A successful School of Missions was held at St. John's Church on the nights of Dec. 3, 4 and 5. The school was divided into three groups: the adult group, in charge of the pastor; the young people's group, in charge of Miss Anna Mary Hicks, a member of the Kannapolis School faculty; and the children's group, in charge of Misses Ruth Sills, Altha McCombs and Della Peeler. There were about 50 enrolled. The adult group studied "What's Next In Home Missions," the young people's group studied "Youth and the New America," and the children studied interesting missionary stories. The annual Thank-Offering services at both St. John's and St. Paul's were held on the nights of Nov. 18 and 29. In addition to rendering the prepared service sent out from the Executive Office of the W. M. S. of G. S.,



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the young people gave the playlet, "Keeping Faith," and the women rendered "Our Thank-Offering Boxes." The services at both Churches were of a high order. Mrs. Clyde Deal, Pres. of St. Paul's W. M. S., has recently returned from the Charlotte Sanatorium, where she underwent a critical operation. We are glad to note she is recovering. Mr. Thos. Thornburg, a member of St. John's Church, is still in the Charlotte Sanatorium, owing to serious illness. Preparations were made for the Every Member Canvass in both Churches. The canvass was made in St. John's Church on Dec. 16. The canvassers were entertained at a dinner at the parsonage Friday evening, Dec. 14, at which time final preparations for the canvass were made. At the morning hour, on the day of the canvass, a Stewardship Pageant, "America's Call to Service," was rendered, a brief address was delivered by the pastor and the canvassers consecrated to their task. St. John's Church had the pleasure of entertaining the Consistorial Conference for the Central District of Classis on Sunday afternoon, Dec. 9. The program, as arranged by the committee, was in charge of Elder C. E. DeChant, of Charlotte, and most of the discussions were by the laymen. We believe the conference will be helpful in cultivating an enlarged interest in the benevolent and stewardship interests of the Church. On Nov. 29, Leo. McCombs, one of the deacons in St. John's Church, was married to Miss Rosalie Gollon in Kimball Memorial Lutheran Church by the Rev. M. L. Ridenhour, pastor of the bride, assisted by Rev. L. A. Peeler, pastor of the groom. On Dec. 1 the pastor married Miss Ruby Steel

and Earl Kelly. The ceremony was performed in the home of H. J. Peeler.

"Will China reject Christianity? Ask Christianity itself. Has it in itself the vitality, the power, the life, which will meet these needs of China? . . . If it is no more than a religion which obscurantists, narrow-minded and superstitious, and crass literalists claim it to be,—incapable of meeting the challenges of science in the modern age in which China has to live and even to the persecutors of science,—it will have no use for it and must sooner or later reject it. If it is no more than a religion of selfish individualists, unrelated to national salvation and social transformation, useless to a people which is struggling to attain a nationhood, having no definite contribution to make it their national struggles and incapable of meeting the challenge of international issues which make nationalism sane and helpful to humanity, then the nationalized youth of China will have no use for it and will reject it without question.

"Will China reject Christianity? It depends. There are at least three factors involved,—the kind of Christianity, who presents it, how it is presented. I have only raised the question related to the first factor. Christians of America who have had longer experience with Christianity than the Chinese should answer them and then we Chinese Christians can answer the next two questions,—namely, who should present it to the Chinese and how it should be presented."—Dr. Timothy Tingfang Lew, in "The Forum."

## THE CHURCH SERVICES

### SUNDAY SCHOOL LESSON

Sunday, December 30, being Review Sunday, no notes are furnished.

### THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D. D.

December 30th—Learning From Experience. Eccl. 1:16-18; Psalm 37:25.

This is the last Sunday in the old year. The days and weeks and months which have come and gone during the past year have undoubtedly taught us many lessons. We should be further on in our Christian course than we were a year ago. The experiences through which we have come should make us wiser and better. Doubtless we made many mistakes. They should teach us to avoid repeating them in the future. If we have somewhat failed during these past months we should learn the lesson not to fail again, at least at the same points. We also may have had successes during the year. These may teach us how to be even more successful in the future. We therefore may profit by our experiences of the past and be prepared to enter the gates of the future.

There are many ways by which we learn the lessons of life. One of these is by hearsay. Somebody tells us of the experiences which they themselves have had. We derive much information from what others do and say. Our contacts with our fellowmen aid us greatly in shaping our own lives. Perhaps our very first lessons in life come to us through the ear-gate. People talk to us. They tell us about many things. They serve to open our eyes to what is going on in the world and thus we come to know many things because

other folks tell us about them. This is true especially in the realm of religion. There are a great many people whose religion is

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one of authority. That is, it has been told them by others. Perhaps this is one of the easiest ways to get religion, but it is surely not the most satisfactory way. We learn much by hearsay, but it never produces the results that some other methods of obtaining knowledge bring.

A second way is by reading. We get much of our knowledge out of books. We read the lives of other men and women. We read books on travel and explore different countries through the use of literature. This is a very valuable study and furnishes the mind with facts and truths which greatly enrich the same. But even reading good books is not the most satisfactory way to get knowledge.

There is a third way, and that is by experience. We really never know anything thoroughly until we have come through the experience of it ourselves. We must live it. This brings conviction to our hearts. When Paul said, "I know Him whom I have believed and am persuaded that He is able to keep that which I have committed unto Him," he received that knowledge not through somebody telling him, not out of ancient volumes of forgotten lore, but out of the depths of his own inner experience. Christ had become real to him. He lived in Christ. He experienced

## Holiday Cheer

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the power of Christ in his own life and there was nothing that could rob him of the conviction that had been formed in his own soul. When Peter said to Jesus, "Thou art the Christ, the Son of the living God," he made that declaration not because somebody else had told him, not because he had forsooth read it in books, but because he had been associating with Jesus for three years and had personal, intimate knowledge of Christ, and therefore his own inner experience gave expression to the unalterable conviction that Jesus was the Christ, the Son of the living God.

It is only as we, therefore, experience religion that conviction is born in us. One reason why so many people today sit so lightly upon their religion is because they have had no inner, vital experience and consequently no confirmed convictions. They take their religion ready-made. This is a factory age in which we are living. We get everything ready-made. Our clothing, our food, our pleasures, all are ready-made for us, and we are taking our religion very much in the same way. We want to have it all bottled and labeled, put up in handy packages so that we can carry it around with us and use it when need may arise. That is the reason people are willing to throw religion to the winds. It is something apart from them and not a part of them.

Now, experience is just the opposite of this. When we experience religion it becomes part and parcel of us. It is the dynamic, the vital and vitalizing element in our life and it transforms our whole being. When you go through the Gospels you will observe how frequently Jesus appealed to the experience of men. When they asked whether any good thing could come out of Nazareth, He said, "Come and see." Do not depend upon what others

may tell you. Do not take a paper or magazine and find out from its pages whether there is any good in Nazareth, but "Come and see." When the Queen of Sheba had heard of the wisdom and glory of Solomon she would not believe it until she came and saw for herself and, behold, the half had not been told her! When the woman of Samaria had the interview with Jesus and her soul was drawn to Him, we are told that many of the Samaritans believed on Him because of the word of the woman, but when the Samaritans themselves came to Him and lived for several days in intimate fellowship with Him, many more believed and they said to the woman, "Now we believe, not because of thy speaking, for we have heard for ourselves and know that this is indeed the Savior of the world." Leban, back in the Old Testament days said, "I have learned from experience." That is our best teacher. This brings conviction. This produces the best results.

The school of experience, however, is often one of hard knocks. It involves a slow, steady process. There are some things which we must work out for ourselves through daily grind and growth. We cannot learn it in any other way. The way for boys to swim is not to read books on swimming, but to plunge into the water and swim. The way to grow is not to read books on food, but to eat wholesome, nutritious food. It is only by doing that we learn to do. We should, therefore, not avoid experiences in life even though many of them are painful, for they may help us on in our Christian course. Standing, therefore, upon the threshold where we speak farewell to the old year, let us not disregard the past. It has entered into us. It has made us either better or worse. Our experiences should prepare us

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2. A —rose.

3. N —arrow.

4. T —arts.

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6. C —andy.

7. L —ark.

8. A —corn.

9. U —sage.

10. S —cent.

SANTA CLAUS

EVERY WORD HAS A "SON"

1. To betray one's nation.

2. To think in logical form.

3. To render palatable.

4. A benediction or blessing.

5. Goods cast overboard.

6. One who builds with stones.

7. A prayer or supplication.

8. An individual human being.

9. One in charge of a parish.

10. All together, in harmony.

11. The flesh of a certain animal.

12. Swedish engineer and American inventor.

13. American essayist and philosopher.

14. River in the Canyons of Colorado.

15. Twenty-third President of the U. S.
16. The "Father of the Constitution."
17. The "Sage of Monticello."
18. The twenty-eighth President of the U. S.
- A. M. S.

OUR CHURCH PAPER

We have always felt that too few of our people are interested in our Church paper—"The Reformed Church Messenger." There are less than 20 copies of this paper coming into our congregation weekly. Why this small number? Are we not a reading congregation? We are not willing to admit this. We believe that less than 5% of our people do not get any daily paper. How many of our people are paying a nickel daily for some of the trashy yellow sheets that are being printed?

None of us are willing to say that "The Messenger" is not an interesting weekly. The fact of the matter is it is one of the "meatiest" papers that is being printed today. It touches every phase of life. Its editorials are heart-searching as well as refreshing. It gives up-to-the-minute news not only of the Reformed Church, but also of the Christian Church. Each week a splendid resume is given of all important news events of the week. If you need something for the devotional life of the family, this you will find in its Daily Altar. This great paper is not unmindful of the children. It always carries stories of interest to children. If you are looking

for up-to-date material on the Sunday School lesson or the C. E. topic, "The Messenger" is the place to find it. Now why do we not have more subscribers?

We have been wondering whether it is due to paying the subscription price of \$2.50 at one time. We have a plan that will even eliminate that. We have arranged to deliver "The Messenger" to your door each week and you will pay the carrier five cents per week. But no longer do our people have an excuse to refuse to take "The Reformed Church Messenger," the one outstanding religious periodical of the day.

December 2nd is Church Paper Day. The Young People's Department has accepted this as a service project. They will canvass our members to take "The Messenger" on this weekly plan. The Junior Department of the Sunday School has accepted the delivery of "The Messenger" as their service project. Surely you will help these young folks along, and at the same time help yourself to be a well-informed Church member.—"Grace News" of Grace Church, Allentown, Pa., Rev. R. S. Weller, pastor.

A shipbuilder was once asked what he thought of the Rev. George Whitefield the great evangelist. "Think!" he replied, "I'll tell you, my dear sir, every Sunday that I go to my parish Church I can build a ship from stem to stern under the sermon; but under Mr. Whitefield I cannot lay a single plank!"—Christian Herald.



"Taet," said the lecturer, "is essential to good entertaining. I once dined at a house where the hostess had no taet. Opposite me sat a modest, quiet man. Suddenly he turned as red as a lobster and fell into a fit of confusion on hearing the hostess say to her husband: 'How inattentive you are, Charlie. You must look after Mr. Blank better. He's helping himself to everything.'"

#### THE PASTOR SAYS

By John Andrew Holmes

Our greatest need today is a Christmas present suitable to a man with no bad habits.

### Junior Sermon

By the Rev. Thomas Wilson Dickert, D. D.

#### THE WORD MADE FLESH

Text, John 1:14, "And the Word became flesh, and dwelt among us."

The Gospel Lesson appointed to be read on Christmas Day is found in John 1:14, and is as follows: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through Him; and without Him was not anything made that hath been made. In Him was life; and the life was the light of men. And the light shineth in the darkness; and the darkness apprehended it not. There came a man, sent from God, whose name was John. The same came for witness, that he might bear witness of the light, that all might believe through Him. He was not the light, but came that He might bear witness of the light. There was the true light, even the light which lighteth every man, coming into the world. He was in the world, and the world was made through Him, and the world knew Him not. He came unto His own, and they that were His own received Him not. But as many as received Him, to them gave He the right to become children of God, even to them that believe on His name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word became flesh, and dwelt among us (and we beheld His glory, glory as of the only begotten from the Father), full of grace and truth."

The first eighteen verses of John's gospel are usually called the prologue, or introduction, and the fourteen verses quoted above are among the sublimest thoughts ever written about Christ. In his translation of this prologue Dr. Moffett prints much of it in the form of poetry. This surely is one of the finest prose poems ever written, and is a worthy tribute to the Christ.

We sometimes wish that more had been written about the birth of Jesus, and yet, the glimpses which we do have of His birth are so beautiful and varied that they show us all that it is necessary to know about His origin.

St. Matthew, in the first chapter of his gospel, gives us a short account, in eight verses, of what happened to Joseph before Jesus was born so as to prepare Him for the wonderful way in which Mary should be honored. In the second chapter, in twelve short verses, he tells the story of the Wisemen, which has delighted young and old for centuries. And in the remaining eleven verses he tells of the flight into Egypt, the slaughter of the innocents, and the return to Nazareth. In thirty-one

verses St. Matthew gives us his picture of the birth of Christ.

St. Mark begins his gospel with the ministry of Jesus, and has nothing to say about His birth. There are some who think that it would be well if all the records started here, but that would rob us of all the joy which is shed around Christmas by the few glimpses we have of how the Word became flesh, and would also rob us of much valuable information which we cherish so highly, and it would even rob Christ of some of the glory which is due unto His name.

#### CHRISTMAS CHEER

Again has come  
The time of year  
To celebrate  
The Christmas cheer.

We look ahead  
For this one time  
With lots of hope,  
A spirit fine.

Best day of all  
In all the year,  
The one that brings  
Joy, love and cheer.

We celebrate  
The great event—  
That Christ was born—  
And what it meant.

The years have come—  
A brighter glow  
Is added to  
Each as they go.

The Christian's faith  
Is always strong,  
All celebrate  
With hymns and song.

Better the world  
By far, we say,  
That Christ was born  
That Christmas day.

Harry Troupe Brewer.

Hagerstown, Maryland

St. Luke devotes seven verses, in the second chapter of his gospel, to the story of Jesus' birth in the stable at Nazareth, where Mary "wrapped Him in swaddling clothes and laid Him in a manger, because there was no room for them in the inn." In the next thirteen verses he gives us that beautiful story of the shepherds, who heard the angels sing and came with haste, and found the babe lying in a manger. Then he tells us of the circumcision and naming of Jesus, and the presentation in the temple, and their abode in Nazareth. He speaks of the childhood of Jesus in a single, but beautiful verse, when he says: "And the child grew and waxed strong, filled with wisdom: and the grace of God was upon him." If we include the thirty-one verses in the first chapters, which St. Luke devotes to telling us about the annunciation to Mary, her visit to Elizabeth, and the singing of the "Magnificat," we find that he uses seventy-one verses in all in narrating the events around the birth of the Christchild.

St. John gives no details or incidents with regard to the birth of Christ, simply saying, "And the Word became flesh, and dwelt among us (and we beheld His glory, glory as of the only begotten from the Father), full of grace and truth." And yet it is St. John who gives us the deepest insight into the character of Jesus, and who shows us why He is different from any other person that was ever born. He thinks of Him not only as a child that was born in Bethlehem, of Judea, but as the eternal Son of God. For this reason he

begins his gospel with the wonderful declaration, "In the beginning was the Word, and the Word was with God, and the Word was God."

St. John did not have this knowledge of himself, but it came to him from Christ Himself and by the help of the Holy Spirit. Christ never spoke of Himself as being born. He used such statements as: "I am come;" "I was sent;" "And now, Father, glorify Thou Me, with Thine Own self with the glory which I had with Thee before the world was," and "Before Abraham was, I am." These and other statements which John heard Jesus make, left a deep impression on his mind, which, after the resurrection and ascension and the experience of Pentecost, became a conviction, and John was the man chosen of God to make it known to the world.

The so-called "Golden Text of the Bible," John 3:16, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life," which Jesus Himself revealed, is based on the fact that He was with God from the beginning, from all eternity.

The Godlike life and character of Christ could not be explained except in the light of what John tells us in the prologue of his gospel. The grace of our Lord Jesus Christ lies not in the fact that He was poor, but in the fact that though He was rich, for our sakes He became poor.

St. Paul surely believed in the glory which Christ had from all eternity, or he could not have written to the Philippians: "Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross."

Near the end of His life, when Jesus instituted the Holy Sacrament of the Lord's Supper, He did something which helps us to understand how He laid aside His heavenly glory and took upon Himself our flesh. In the words of St. John the incident is related as follows: "Jesus, knowing that the Father had given all things into His hands, and that He came forth from God and goeth unto God, riseth from supper, and layeth aside His garments; and He took a towel, and girded Himself. Then he poureth water into the basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded." This is a picture which helps us better to understand how Christ laid aside the garments of His heavenly glory and girded Himself with human flesh that He might reveal the Father unto us and bring us to the Father.

The Word becoming flesh and dwelling among us also has a world of meaning for us and for all men. By becoming flesh, Christ not only brought God near to us, so that we could behold His glory in a veiled form, but also raised our nature to a higher plane, so that we may become more and more like God. St. Paul felt this when he wrote to the Corinthians, "Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? And ye are not your own; for ye were bought with a price: Glorify God therefore in your body."

#### PEN PRICKS

By John Andrew Holmes

An honest man never lies about his real estate, but puts it in the hands of an agent.



## Birthday Greetings

Alliene S. DeChant

Oh! Yes! And on my desk, piled high mail, your home-coming Travel Lady found letter from you. And I want to share two of them with you. The Timberville, Virginia, one is from our Virginia West (remember?), whose eyes are half as strong as ours. I am very proud of Virginia for she has finished first year High School and is now a sophomore. I wish you could see her writing, and her letter shows that she has eyes that truly see:

"Dear Miss DeChant:

Mother and I had a trip to Baltimore and Washington last week. We started on Sunday afternoon and came back Wednesday. We went sight-seeing all day Tuesday in Washington. We visited the White House, also the Smithsonian Institute, where we saw the Spirit of St. Louis.

One of the most interesting things we saw was a cabinet containing two of the dolls sent by the Japanese children to America. The dolls were dressed beautifully and they had little dishes, slippers and trunks as well as lots of other things about them. We had a very nice time all day and that evening we drove around the Speedway which is very beautiful. There were still a few cherry blossoms to be seen.

P. S.—I have a collie pup. His name is Don. He is brown and white."

The other letter, written on buff paper with a turn-down corner of colors that also line the envelope, is from our Hazel G. Lowery, Route 4, Hagerstown, Md.:

"My dear friend:

This is rather a belated letter, but I appreciated your kindness in sending me 'The Messenger,' none the less. I hope you enjoyed your tour of the summer. I spent a week in town, the week before school started. I was nine years old in July, and I am in the fifth grade. I have one-quarter mile to walk to school. It is in the village (Maugansville) and has four large rooms. Each room has two grades. All the teachers are very good. My teacher is Miss Katherine Martin, of Smithsburg, Md. I like her very much. We attend Zion Reformed Church and I was promoted from primary to the junior class. My teacher is Miss Staley. Thank you very much for your kindness."

P. S. 1—And here are the answers to my Birthday Surprise Box. (How many did you guess?) 1—Rubber ball. 2—A big stick of candy. 3—A scissors. 4—A horn. 5—A bottle of Kwikstick. 6—A "blow" pipe. 7—A peach. 8—A balloon. 9—A mouth organ. 10—Japan's Three Monkeys: that hear no evil, speak no evil, see no evil.

P. S. 2—"Pete" helped (???) me carry a box from the mailbox. I held fast to one end and he pulled hard at the cord, at the other!!!

### WHAT ARE YOU WORTH?

What are you worth? On the basis of mere bulk, Goliath was worth more than David. Judged by physical strength, Jack Dempsey is of greater value than was that crippled electrical wizard, Steinmetz. Economically, a man may be worth two dollars per day, or one hundred thousand a year. What are you worth to your family? A meal ticket? Your life insurance? Are you contributing to the well-rounded development of their lives, and helping equip them for the material conflicts and the spiritual battles of life? Are you giving them a good name? What are you worth to the community? Your poll-tax? Or are you giving your loyal ser-

vice and co-operation to its enterprises? What are you worth to your Church? A name on the Church records? A grudging subscription? Or a pure life and the whole-hearted gift of your personality, service and money?—*Bulletin of Trinity Church, Gettysburg, Pa., Rev. N. L. Horn, pastor.*

### A REMINDER

We do read of persons dying of poisoned liquor; but the man who carried his pay envelope to the corner saloon and then went home to beat his starved wife and children, making their lives not worth living, seems to have vanished.—"The Friendly Visitor," of the Jefferson Charge, Codorus, Pa., Rev. Paul D. Yoder, pastor.

### THE OLD TIME CHRISTMAS SPIRIT

The gift most precious today is that gift of smallest national value—the handiwork of a noble soul, just in tune with the radiance of our first Christmas Story—the gift of a grateful spirit. Christmas morn is so sacred, as we face it alone with God. Before the dawn of our children's awakening on this day, let us philosophize about that first Christmas morning, think of the power and might back of the most hallowed tradition this world will ever know, as it echoes down to us thru the ages each year anew. It is a most glorious season of the year, when all classes and conditions of men seem to rejoice. The birth of the glorious Prince of Peace prompted the hearts of men to the giving of gifts; so it does now. A bit of sadness o'er-shadows us when we think of the differences of gifts, because of the pain and poverty of so many, but thanks to God the spirit of Christmas is shared by all alike. Do we give as the Wisemen did with the spirit of that first Christmas giving, when severally they gave of their best to this lowly Babe, the Savior of the World, bring to His feet their gold, frankincense and myrrh?

—Mrs. Clarke W. Heller.

## The Family Altar

Rev. Ambrose M. Schmidt, D. D.

December 24 to 30.

**Practical Thought:** So teach us to number our days that we may apply our hearts unto wisdom.

**Memory Hymn:** "Hark, the Herald Angels Sing."

**Monday, December 24—Paul in Ephesus.** Read Acts 18:24-28.

Paul labored long and faithfully in Ephesus. He believed that the Lord had given him an important work to do in that city, and there he remained and labored until constrained to go elsewhere. Here Paul established a Church of which Timothy is said to have been, at one time, the head. St. John is credited with having written his Gospel and his Epistles here. Ephesus was one of the seven Churches of Asia, and is mentioned first in the list. Surely her "candlestick" has been removed, for all is desolation now where once the city stood. Who knows but that your and my Ephesus for Christian service may be just

where we are living, and where we can influence others for good.

**Prayer:** In the world's darkness may I be bright enough to shed some ray of Christian gladness upon and into the lives of others. **Amen.**

**Tuesday, December 25—The Birth of Jesus.** Read Luke 2:1-20.

The virgin mother in a strange land, with nowhere to lay her new-born babe except in a manger cradle. Prophecy had foretold the event, but Israel was spiritually asleep. The waking shepherds and the Wise Men from the East, representing Jews and Gentiles, gave adoration to the cradled King. No room for Him in Bethlehem. No room for Him in many hearts even now. God speed the day when every knee shall bow and every tongue confess Him Lord, Saviour and King.

**Prayer:** With the multitude of angels who proclaimed Thy joyous Advent, and with Thy people among all nations we unite in chanting, "Glory to God in the highest, and on earth peace, good-will towards men." **Amen.**

**Wednesday, December 26—Paul's Last Journey to Jerusalem.** Read Acts 20:1-2.

With many stops along the way, Paul was making what proved to be his last journey to Jerusalem. Suppose we think today of our old home town, city or farm. Christmas may have found us there. If not, what better time can we choose for such a journey. The last days of the Old Year are nearing and perhaps old scenes are being re-enacted before our mental visions. Are there loved ones, parents perhaps, in the home nest whose hearts and thoughts are turned up-ward today, and whose unspoken longings for our return bring tears to dimming eyes? If so, let us hie away ere the Old Year is past and gone. Do it now, and more joy will be shown by our home-folks than "the brethren" showed when Paul returned to them in Jerusalem.

**Prayer:** If we have grown careless, if we have forgotten, dear Lord, help us to atone for our carelessness. Help us to remember Thee and our loved ones during these hallowed days. **Amen.**

**Thursday, December 27—Paul's Interest in the Romans.** Read Romans 1:8-17.

Paul's interest in the Romans was more than a mere desire to see them. While he is writing to them he is also praying for them. He wants to see them in order that he may impart some spiritual blessing to them. Have we shown any interest in the welfare, the salvation of people we know, especially the folks with whom we associate? What a fine thing it would be if we could follow Paul's example in missionary zeal. How much better the world would be and we would be, if every Christian were ready to tell the old, old story to those who know not the Christ.

**Prayer:** Make us, dear Lord, finger-boards along the way of life, that we may point others to Thee. Help us to say what you want us to say, and to be what you want us to be. **Amen.**

**Friday, December 28—Paul Before Agrippa.** Read Acts 26:19-29.

Agrippa heard Paul with apparent indifference, though he did say that if Paul had not appealed to Caesar he might have been set at liberty. Caesar (Nero) very likely saw and heard Paul and said, "Let him die." Paul, you know, was beheaded just outside the walls of Rome. Martyrdom is very rare in the twentieth century, except in such lands as have not yet felt the full power of the Gospel. After all, has not our very comfortable form of



Christianity made us rather soft and easy-going Christians? Faith sustained through a real contest with evil would do much to make the Church strong and victorious.

**Prayer:**

"March on, O soul, with strength  
Like those strong men of old,  
Who 'gainst enthroned wrong  
Stood confident and bold;  
Who, thrust in pris'n or cast to flame,  
Still made their glory in His Name."

Amen.

**Saturday, December 29—Paul and His Friends. Read Philemon 1-25.**

It is as true today as it ever was, that one's character is best revealed in the character of his associates. That is what the familiar saying, "birds of a feather flock together," means. Whether we like it or not, we are generally judged by the kind of friends we mingle with day by day. Paul once had a multitude of friends, who forsook him after he became a Christian. The whole Jewish Sanhedrin turned against him. But he found a friend more valued than all the others. He gloried in the friendship of Jesus Christ and the host of new friends who, like him, gloried in the cross, enduring the shame and suffering—for Christ's sake.

**Prayer:** Keep me, Lord Jesus, ever near Thee. May the world never lead me away from Thee. Give me the help of Thy Holy Spirit, that I may be ever ready to witness for Thee and merit Thy "well done."  
Amen.

**Sunday, December 30—Jehovah's Mercy. Read Psalm 103:1-13.**

"His mercy endureth forever. Let the redeemed of the Lord say so." Aye, let the redeemed of the Lord say so. The Old Year is passing. In a few hours more it will be gone forever. Surely it is an impressive time when we should stop and count our blessings. More of sunshine than of shadows; more of joy than of sorrow. Surely it must be so. Let something like the following be your article of faith and your prayer of hope for the coming year:

**Prayer:**

"I see not a step before me,  
As I tread on another year;  
But the past is in God's keeping,  
The future His mercy will clear;  
And what seems dark in the distance  
May brighten as I draw near.  
And so I go on not knowing,  
I would not if I might;  
I would rather walk with God in the dark  
Than walk alone in the light.  
I would rather walk with Him by faith  
Than walk alone by sight."

Amen.

**BREAKING IT GENTLY**

"Oi've come to tell ye, Mrs. O'Malley, that yer husband met wid an accident."  
"And what is it now?" wailed Mrs. O'Malley.

"He was overcome by the heat, mum."  
"What? Overcome by the heat in January?"

"Yes, mum. He fell into the furnace over to the foundry."

**SCRAMBLED SURGERY**

She is reported convalescing rapidly after a recent appendix operation for tonsils and adenoids—**Federalburg (Md.) paper.**

**VANISHED SOUVENIRS**

"My dear, I won't have a thing left if that laundress keeps on stealing things. This week it was two Pullman towels."—**Life.**

## A CONTAGIOUS CHRISTMAS

Rose Brooks

Old Jim Daly, sitting at the window of the tiny house where he lived alone on the edge of a crowded suburb, suddenly realized he was lonely.

"It's the Christmas crowds," he muttered to himself. "They're enough to make anybody uneasy, hustling and bustling till late evening, like ants scurrying around an ant hill."

Determinedly he switched on a light, rattled open a newspaper, and adjusted his spectacles. "Never a thing to interest a man in the paper!" he grumbled, two minutes later, as he snapped off the light, let the newspaper fall to the floor, and put his spectacles back in their case. "Three days to Christmas!" Jim had fallen into the habit of talking to himself, since there was nobody else in the house to talk to. "I'll be glad when this fuss is over, and a body can settle down."

How gay the lighted street did look, windows blazing, snow glittering as it fell, happy crowds hurrying in all directions!

"Suppose they've all got kids," said Jim gloomily. "Suppose the kids are all expectin' trees and stuffed stockings. Turnin' the world topsy-turvy to please the kids—"

### LONESOME CHRISTMAS

It never seemed just right for me—  
Was never my own desire,  
To spend my Christmas away from home

And sit by a stranger's fire.

Home is indeed the grandest place  
For the Christmas day of the year,  
Recalling there fond memories  
Of love and hope and cheer.

Christmas is a lonesome time  
If away and all alone,  
But oh, it is a happy day  
When one can be at home.

Go home then, folks, at Christmas time,  
Less empty chairs there'll be—  
An empty chair on Christmas day  
Is sad indeed to see.

Harry Troupe Brewer,  
Hagerstown, Maryland

"Paper! Paper!" rang a shrill young voice above the street's din, and Jim turned his lonely eyes to the corner where Tom stood—Tom, his one child acquaintance.

"Paper!" Tom, bare hands stuck into his old coat pockets for warmth, hopped up and down behind his pile of papers, piled on a box on the sidewalk.

"Wonder now, if Tom's expectin' a tree," said Jim, and, to his own great surprise, he got up from his comfortable chair, hunched himself into his old overcoat, pulled on his cap, and went out the door.

"Paper, Mr. Daly?" asked Tom, beaming on Jim as he beamed on everyone who crossed his path.

"Yes," said Jim. "And Tom, when you've sold out, could you come over to my house a minute? Something special I want to ask you."

"Of course!" said Tom. "I'll be over, well, in ten minutes. I've had great luck tonight. 'Most sold out half an hour ahead of time."

So Jim went home, or all but home. Passing the little grocery store on the corner, he found himself going in.

"Might as well give the kid something to eat while we're talking," he excused himself, as, five minutes later, he opened

his own door, set two red apples on the table and emptied a little bag of candy beside them. "Funny to be waiting for a kid," he said, sitting down by the window and looking anxiously out.

He hadn't long to wait, for in less than ten minutes he heard running feet, and there was Tom racing to the door.

"Cold?" asked Jim, surprised at his own anxiety, as he pulled off Tom's snowy coat and cap. "And no rubbers!"

Tom stared his amazement. "Rubbers!" he scoffed. Then seeing the apples and candy, he softened to ask, "What'd you want to see me 'bout, Mr. Daly?"

"You eat those apples and candy while I'm tellin' you," directed Jim, pulling two chairs sociably to the table.

"Now, what I want to ask you, Tom," he began, "is whether every kid you know is expectin' a tree."

For the second time Tom stared his amazement. "Every kid I know expectin' a tree, Mr. Daly? What kind of a fairy tale are you givin' me?"

"Does that mean yes or no?" went on Jim so anxiously that Tom instantly knew that he was in earnest.

"Means no, of course," he said, settling to his apples and candy as well as to this surprising interview. "Where'd you think the money was comin' from?"

"Look at the crowds," said Jim. "Don't they act as if they had money enough to buy out the world?"

"Oh, well, in this neighborhood maybe they have," said Tom so simply that Jim, though he had always considered his neighborhood, and his own tiny house, of the shabbiest, suddenly felt himself a king.

"What kind of a neighborhood do you live in?" he asked with interest.

"Nothin' like this," said Tom, warmly. "I guess, livin' in a whole house by yourself, if you had a boy, you'd get him a tree, wouldn't you, Mr. Daly?"

"Just what I was thinkin'," said Jim, knowing in his guilty heart he had never thought of anything of the kind. "You say you know a few kids, friends of yours, who won't be having trees and stockings and more jimmiecracks than they know what to do with this Christmas?"

"A few!" exploded Tom. "I know more'n you'd ever get in this house, Mr. Daly. 'Course they'll get something, but if you think all the kids I know are lookin' for trees and stockings and—"

"Then maybe we'd better have it outdoors," said Jim; and as Tom did nothing but gape astonishment, "You said you knew more'n I'd ever get in this house."

The two red apples were gone, as well as the last piece of candy, when at last Tom got up to go.

"A secret now, mind you," Jim said sternly, getting his visitor's small coat and cap.

"A secret, Mr. Daly!" shouted Tom, eyes dancing, cheeks scarlet. "See you tomorrow, after work!" And out of the door he shot, on winged feet.

So it came about that next evening, "after work," Tom and Jim went to market and picked out the tallest, the most altogether beautiful Christmas tree they could find. Together they carried it home to Jim's house, and together, in the tiny ground plot between Jim's house and the bustling sidewalk, they set it up, and, as Jim was a carpenter by trade, they made a very good job of it.

"There!" said Tom, when the tree stood as steady as if growing in the forest. "There!" said Jim, in great content. "Now, what'll we trim her up with?"

"Snow looks pretty good on her," said Tom, hopefully, and, at that minute, both turned to find a quiet crowd on the sidewalk watching them.

"I've just been to the Five-and-Ten," said a young woman, stepping up quietly. "Mayn't I give you half my trimmings?"



I've twice too many. You wouldn't tell me, would you, whom the tree's for, out on the sidewalk, like this?"

"Could we take 'em, Mr. Daly?" Tom eyed the opened box of glittering baubles in unconcealed excitement. "The tree? We don't know, 'zactly. I mean, it's for all the kids that haven't got one that I know and want to come, or that just happen to come along." Tom's grammar, though not his meaning, could be questioned.

In the quiet, gathering crowd came the rustling of paper, as of parcels unwrapped. "Can this hang on your tree?" asked a man, handing Tom a gay little wind-up horse and cart.

Tom stared at Jim for advice.

"But you don't know who it's for!" stammered Jim in confusion. "Tom and I just thought—"

"Do you know whom it's for—the whole tree!" laughed the man. "And I'd like to have a hand in thinking what you and Tom thought."

"So should we!" came in a chorus from the crowd. And faster than they could hang them came toys and candy and "jim-cracks" for Tom and Jim to hang on their tree.

"We thank you, we do thank you," said the two Christmas conspirators as steadily as though they were phonograph records.

Such a Christmas Eve party as never

was came to Tom and Jim's tree. Not a dress-up party, because everybody was bundled up against the snow, which fell gently, to make the whole glistening street look like a Christmas card. Nobody cared how many guests came, because whenever presents threatened to run short, more presents appeared, as a part of Christmas magic.

"Did you ever think, when we first began—" Tom whispered excitedly into Jim's ear, when the merriment was at its height.

"That's it," Jim cut him short. "I never thought a thing when we began—and see what's come of it!"

"Why, yes, you did, too," insisted Tom. "You asked me, didn't you, if all the kids I knew were expectin' Christmas trees?"

"That was an awful small question to get this kind of an answer," said Jim, his eyes, still unbelieving, as if beholding miracles, on the huge, happy Christmas party eddying round the tall, snow-covered tree.

"But all these kids, and more, too, will be expectin' a tree next year," said Tom. "You don't suppose, do you, Jim—"

"Just what I do suppose," said Jim heartily. "Why, anybody could get up this kind of a Christmas party anywhere, anytime. You didn't think this was our first-and-last, did you? This is just our first. I don't look for there to be a last."

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#### FRANKLIN AND MARSHALL COLLEGE NOTES

##### Fackenthal Laboratories at Franklin and Marshall to Cost \$240,000

(See cut on cover page)

At the winter meeting of the Board of Trustees, it was announced that the Fackenthal Laboratories, which are being provided by the generosity of B. F. Fackenthal, Jr., Sc. D., president of the Board of Trustees, will cost \$240,000. Originally expected to cost \$150,000, the desire of the donor for complete modern equipment and installation of the finest ventilating system has increased the cost by \$90,000. Bids have been asked and the contract will soon be awarded. The building will be 160 feet by 50 feet, and will be located west of the Biesecker Gymnasium.

The endowment fund has now reached the sum of one million dollars, and \$129,739 have been paid into the Alumni Fund for building operations. The enrollment of the college is 682, an increase of 181 in the past 5 years. About one-third of this enrollment is from Lancaster city and county, and the same proportion is of the Reformed Church. The faculty numbers 41, including two professors emeritus, Dr. George F. Mull and Dr. Richard C. Schiedt. Dr. Mull is convalescing from a recent operation for appendicitis.

At the meeting of the Board a resolution was passed in response to a petition from the 9 national fraternities at F. and M. to appoint a committee to consider the question of giving financial assistance to such fraternities as may desire to erect fraternity houses on the campus. The Chi Phi Fraternity is building the first of such houses, west of the Academy Building, facing on Race Avenue.

The Y. M. C. A. cabinet of Franklin and Marshall College carried on a vigorous campaign, November 20-28, in a World Friendship program. Its purpose was to interest the students in world problems from a Christian standpoint, and especially to promote friendship with students around the world. A tangible expression of this international friendship was the raising of a fund for the following projects: F. and M. in China, Schenchow School, J. Frank Bucher, '03, principal, \$500; F. and M. in

Baghdad, American Boys' School, Calvin K. Stoudt, Ph. D., '00, principal, \$200; World's Student Christian Federation, \$150; National Council, Y. M. C. A., \$100; State Council, Y. M. C. A., \$50. The goal was set at \$1,000, and more than half of it has already been raised. In connection with this program, Dr. A. V. Casselman, missionary education secretary of the Reformed Church, gave a lecture with motion pictures in the Campus House on "Student Life in the Orient;" Paul Meng, Christian secretary of the Friendly Relations Committee, spoke in Hensel Hall on, "As a Foreign Student Sees America;" Dr. Arthur Rugh, formerly a missionary in China, now a noted speaker in colleges, addressed the students in the Campus House on, "A Christian World Outlook," and preached in the college chapel on Sunday morning. Special emphasis was laid upon the portion of the budget which applies to the assistance of alumni of the college who are at the head of schools at opposite sides of the globe: Rev. J. Frank Bucher, who was one of the first missionaries to return to the interior of China at his school at Schenchowfu, Hunan, and Dr. Calvin K. Stoudt, who has been conducting a successful school for five years at Baghdad.

Dr. Oscar M. Voorhees, secretary, and David Layton, treasurer, of the United Chapters of Phi Beta Kappa, met Theta Chapter of this fraternity at Franklin and Marshall recently, discussing questions of chapter organization and membership. This chapter was instituted 20 years ago. Dr. Voorhees addressed the students at the weekly assembly.

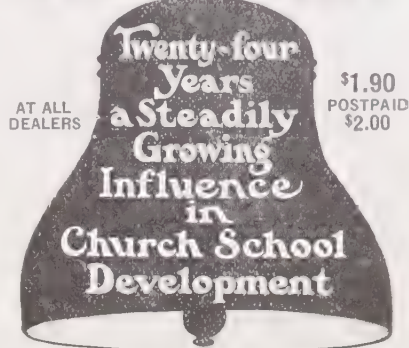
The Green Room Club produced its first play of the year, "Open Collars," by Erik Barnouw, in Hensel Hall, November 22. The play was an interpretation of undergraduate life, and was very well received.

The Glee Club gave its opening concert December 12, in the Rossmere Sanitarium for Tuberculosis, for the benefit of charity. Twenty concerts are arranged for the winter.

The football season closed on Thanksgiving Day, when Gettysburg won the annual contest, 25-6. The score in this 36-year-old contest stands in victories: F. and M., 17; Gettysburg, 16; tie, 3. The F. and M. Varsity showed great improvement

## TARBELL'S TEACHERS' GUIDE

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this year over the last few years, winning 4 out of 9 games played, and looks forward to a more successful season next year.

—R. J. Pilgram.



Miss Greta P. Hinkle, Editor, 416 Schaff Building, Phila., Pa.

Miss Beulah R. Henry, G. M. G. Secretary of Mercersburg Classis, is happy to report a new Guild in Mercersburg. There are now seven Guilds in the Classis. On Nov. 13 fifty of the Guild girls of this district met at Grace Church, Greencastle, for their annual Institute. A number of local people were present, also guests from the W. M. S. of nearby Churches, so that the total attendance was one hundred. A splendid program gave to those present much information and inspiration. Those who participated were: Misses Patsy Flanagan, Isabelle Flanagan, Beulah R. Henry, Milda Heefner, Nina Beaver, Nellie Adlesberger, Blanch Flanagan and Mrs. E. B. Fahrney, from Waynesboro; Misses Nellie Fitz, Ruth Henneberger and Mrs. Snoderly, from Greencastle; Misses Elizabeth Feldman, Ruth Gillan and Mrs. Irvin W. Hendricks, from Chambersburg; Miss Elizabeth Shugars, Shippensburg; Miss Claire Rotz, Ft. Loudon, and Misses Eleanor Eyler and Ruth Benchoff. The theme for the entire evening was "Breaking Down Barriers." Some of the outstanding numbers on the program were the inspirational addresses by Mrs. Hendricks, the talk on China by Miss Henneberger, in fact every number was excellent. During the offering there was a chorus by the Greencastle Guild. The meeting closed with a consecration service led by Miss Henry.

The W. M. S., G. M. G., and M. B. of Ascension Church, Norristown, held a joint Thank Offering Service on Wednesday evening, Dec. 5. The Mission Band, led by Miss Emma McCoy, followed the order of service as suggested in the leaflet and supplement for Mission Bands. Marion Hitchens told the story, "Teach Me to Pray." Miss Alice Spickard, T. O. Secretary of the Guild, presided at the brief service during which the girls presented their offerings. Mrs. Mary Conard, W. M. S. T. O. Secretary, was in charge of the presentation of the offerings from the



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women. The stereopticon lecture, "Around the World With the Thank Offering," was the feature of the evening. The pastor, the Rev. E. O. Butkowsky, presided during the entire meeting and conducted the opening and closing devotions.

Sunday evening, Dec. 2, was the occasion of the annual Thank Offering Service in St. Stephen's Church, Perkasio. The address was given by the Rev. Arthur F. Butzin, Moravian missionary among the Eskimo of the Kuskokwin River Delta in Alaska. There was a good attendance at this fine service and the Thank Offering amounted to \$95.65.

Start the New Year right by sending in that long-contemplated subscription to the "Outlook of Missions." That \$1 will bring the world to your door.

### DEDICATION OF CHURCH SCHOOL OF EMMANUEL'S CHURCH, HAZLETON, PENNA.

Sunday, Nov. 25, was a never-to-be-forgotten day in the memories of the members of Emmanuel's Church, Hazleton, Pa., Rev. Dr. Sefellen E. Stofflett, pastor, for on that day the \$100,000 Church School building was dedicated with special services. In the morning Dr. Paul S. Leinbach, editor of the "Messenger," preached the dedicatory sermon, the pastor performed the dedicatory act, and the general superintendent of the School, J. Lloyd Snyder, presided. The afternoon was given over to the public inspection of the magnificent building under the direction of Mr. W. C. Clyde, chairman. At 6.30 P. M. Mrs. J. Lloyd Snyder presided at the reception and rally for young people, and Rev. Fred D. Wentzel, of Phila., gave the address. At the evening service addresses were made by Revs. Alfred N. Sayres, Lansdale, and Fred D. Wentzel. On Congregation and Church School Night, Nov. 26, Mr. J. A. Sechler presided, and the devotions were in charge of Revs. C. T. Moyer, Weatherly, and G. W. Kohler, Free-land. Greetings were brought from Wyoming Classis by Rev. E. W. Stonebreaker, of Wapwallopen, and sons of Emmanuel, Revs. H. A. Behrens, St. Clair, and G.

A. F. Griesing, Aaronsburg. On Tuesday, Nov. 27, Miss Margretta Smith presided at the Story Hour for Children at 4.15 P. M., and stories were told by Miss Mabel Swettman and Mrs. George Bock. Mrs. H. J. Baker presided at Ladies' Night, at 7.30 P. M., devotions were in charge of Mrs. J. Lloyd Snyder, and Dr. Charles E. Schaeffer, Phila., brought the message. Wednesday was Men's Fellowship Night; Mr. M. F. Koenig presided, Revs. William Toennes and E. Franklin Faust were in charge of devotions, and the speaker was Rev. S. E. Noll, Schuylkill Haven. A Community Night Service was held on Thanksgiving Day. The pastor presided, devotions were in charge of Revs. J. K. Stadelmann and P. L. Smith, and greetings were brought by local ministers, Rev. H. C. Bergstresser, of Trinity Lutheran Church; Mr. A. D. Thomas, Supt. of City Schools; Mr. S. W. Smith, general sec'y, Y. M. C. A., and Mrs. George Krapf, president of the Y. W. C. A. On Friday, Nov. 30, "The Rock," a play by Mary P. Hamilton, was presented by Misses Mary Williams, Irene Deist, Marie Barrett, Grace Deist and Edith Shanno, and Messrs. Sterling Ringlaben, Walter C. Clyde, Arthur Stolz, Howard Knouse, Roy Ocksreider and Earl Dietrich, under the direction of Miss C. Cordelia Brong, and Mrs. J. Lloyd Snyder, chairman.

The first efforts toward the organization of an English Reformed Church in Hazleton were made through Rev. Tilghman Derr, who gathered about 25 people and organized them into a congregation on May 29, 1881. Reorganization took place in the spring of 1887 in charge of Revs. Dr. F. K. Levan and A. M. Masonheimer. Rev. Aaron Noll was the first commissioned pastor on June 1, 1888, with the meetings held in the Markle Bank building and later in the Y. M. C. A. The present property was purchased in 1890 and a suitable Church building was dedicated July 4, 1893. Dr. Stofflett became the pastor on June 30, 1895, and under his leadership the congregation has grown steadily in membership and efficiency. The present parsonage was erected in 1901, and in 1904 a Moller pipe organ was installed. The 25th anniversary of the Church was observed in 1912 and the 25th anniversary of the pastorate of Dr. Stofflett was celebrated in 1920. The Church membership in June, 1924, was 750, and the enrollment in the Church School, 552, and the need for a new Church School building and modern equipment was greatly felt. Ground for the new building was broken on March 18, 1928, and the cornerstone laying exercises were held on the following June 10th.

As one approaches the structure he notices its educational type of architecture, with a touch of religious workmanship and its English cathedral, amber-colored window glasses, fastened securely by the lead process, and fitted into steel frames. The exterior architecture is of North Carolina granite and trimmed with Indiana limestone, and is so arranged as to fit into the ultimate Church plan rather than the present structure. The first floor contains an auditorium and social hall, with a seating capacity of 500; a large modern stage, a kitchen containing 2 large gas stoves, steam table, coffee urns, carving and serving tables and dish dressers. The second floor consists of a Church School office, assembly rooms for kindergarten, beginners', primary and adult departments. The primary rooms provide for teaching nooks and the adult department contains 7 class rooms with folding doors. The third floor accommodates the junior, intermediate and senior departments, each department having its own assembly room and adjacent class rooms for the lesson period. This floor also contains a ladies' parlor beautifully furnished. The interior walls

### NOTICE

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are a sand float finish with a light buff color sand. All woodwork is a select cypress with a dark oak semi-gloss finish. Each department contains a piano, ample blackboards, bulletin boards, wardrobes, closets and wall receptacles. The building has ample natural light made possible by large and many windows. All partitions are independent of the building and can be moved at any future time should the need arise. Ample washroom facilities have been provided for all floors. Full consideration has been given in the preparation of the plans for the D. V. B. S. and recreational needs of the Church. George Savage, Phila., was the architect, and Ralph Woelfel, Hazleton, the contractor. The building is an advance step in religious educational life of this community and a glorious achievement by Emmanuel's people.

The Consistory is composed of the pastor, Messrs. J. A. Sechler, J. R. Howells, A. J. Bittenbender, C. L. Schimpf, L. H. Baker, John C. Crouse, N. B. Miller, William Cabey, John Schaubert and Charles H. Bush. Messrs. J. A. Sechler and J. Lloyd Snyder were chairmen of the Building Committee, which consisted of Mrs. J. Lloyd Snyder, Miss Alice Acker, Mrs. H. J. Baker, Messrs. Joseph C. Wear, L. H. Baker, C. L. Schimpf, H. W. Shaffer and Peter Smith.



Rev. Dr. Sefellen E. Stofflett



## NEWS OF THE WEEK

Mrs. Henry W. Elson

"Meditation Chapel," in the Hotel Biltmore, New York City, was opened recently to guests and employees. Eventually a meditation chapel will be installed in all the Bowman Biltmore hotels, according to an announcement last week by the president of the corporation, John McEntree Bowman. As the name implies, "Meditation Chapel" is not for set services, but a place where one may have silence in communing alone with God. Above the altar is the inscription taken from Matt. 11:28.

An appropriation by the Carnegie Corporation of New York of \$200,000 to be applied toward the construction of a \$1,000,000 office building for the use of the Pan-American Union has been announced by the governing Board of the Union, composed of the diplomatic representatives of the Latin-American republics at Washington and the Secretary of State.

Senator T. Coleman du Pont, of Delaware, who has been ill for a long time, has resigned his seat in the Senate.

The Federal Council of the Churches of Christ in America, at the opening of its 6th quadrennial meeting on its 20th anniversary at Rochester, N. Y., Dec. 5, warmly endorsed the Kellogg Peace Pact, and urged its immediate ratification by the Senate. The Rev. Dr. S. Parkes Cadman, the retiring president, was chosen radio minister, a newly-created post, which will keep him in close relationship with the Council. Bishop Francis J. McConnell, of the New York Methodist area, was elected president for the next 4 years. Greetings were read from President Coolidge and President-elect Hoover.

100,000 Peruvians shouted "Viva Hoover" in the streets of Lima when the President-elect, Dec. 5, was given a welcome to Peru.

Because the expense of conducting governmental activities is on the upward trend in several departments, despite efforts for strictest economy, President Coolidge, in his message transmitting to Congress the budget for the fiscal year 1930, stated that there was no immediate prospect of a further reduction in tax rates.

The message of the President, read in the Senate and the House the afternoon of Dec. 4, asks for 15 cruisers as defense and disavows naval rivalry. Thus he endorses the bill which has passed the House and is now pending in the Senate.

Business and industry in the United States have recovered since the depression which reached its low point a year ago, and were progressing rapidly at the end of the fiscal year on June 30, according to the annual report of Andrew W. Mellon, Secretary of the Treasury. The report was submitted to the Speaker of the House of Representatives Dec. 5.

The Kellogg-Briand anti-war pact was submitted to the Senate Dec. 4 by President Coolidge, accompanied by a special message, in which he declared he would be pleased to have the Senate act on the treaty at this session, so as to enable the United States to ratify it before his term of office ended on March 4.

The Chile 'quake loss is set at \$19,200,000. The government is considering sending ships to house the homeless, who are exposed to bad weather.

An exchange of radio greetings between President Coolidge and President Machado, of Cuba, Dec. 4, opened a new Radio Corporation of America circuit between New York and Havana.

Before a select company of invited guests in the office of the Rochester, N. Y., "Times-Union," Dec. 6, a practical demonstration proved that type may now be set by telegraph. The instrument is the invention of Walter J. Morey, of East Orange, N. J., who received the backing of Frank E. Gannett, publisher of the Gannett string of newspapers. Linotypes and intertypes, being all equipped with the teletypesetter (name of the invention) will require the attention of only one man—and not a compositor, but a mechanic—for every five machines.

Miss Alice Mary Longfellow, daughter of the poet, Henry Wadsworth Longfellow and one of the founders of Radcliffe College, died at the Longfellow home, Cambridge, Mass., Dec. 7, in her 79th year.

An insistent demand for prompt ratification of the Kellogg anti-war treaty has been reflected in telegrams and letters sent to the White House following the action of President Coolidge in assuming personal leadership of the administration's effort to obtain favorable action in the present session of Congress, despite such opposition as has appeared in the Senate.

Bolivia, Dec. 8, severed diplomatic relations with Paraguay on account of a boundary dispute. The municipal elections, which were to be held Dec. 9, were cancelled in view of the seriousness of the international situation. The dispute may be taken to the League of Nations.

President Coolidge, who made his first trip to a foreign country to address the 6th International Conference of American States in Havana last January, greeted the delegates of these same nations on his own soil when he delivered the opening address before the International Conference of American States on Conciliation and Arbitration at its first session, Dec. 10, in Washington. This conference was attended by plenipotentiary jurists—consults of 20 American republics. They drew up an agreement for compulsory arbitration as a means for the peaceful settlement of disputes among the nations of the Western World.

Protestant Churches throughout America observed Universal Bible Sunday Dec. 9, an occasion sponsored by the American Bible Society for the purpose of emphasizing the essential place the Bible occupies in the religious life of Christian people.

Dayton, Ohio, celebrated the 25th anniversary of the first flight by the Wright brothers, Dec. 10. 10 giant planes brought noted foreign leaders from Chicago to attend the celebration. These were joined by 50 other foreign delegates in paying tribute to Orville Wright and honoring the memory of Wilbur Wright. Among those who made addresses were the president of the British Aero Club of London and the French Assistant Secretary of Commerce for Aeronautics.

A Rhodes scholar at the annual election was elected in each of 32 States, to begin work at Oxford University next October, according to an announcement of Dr. Frank Aydelotte, president of Swarthmore College and American secretary to the Rhodes trustees.

The design submitted by Thomas Hudson Jones, New York sculptor, for the completion of the Tomb of the Unknown Soldier at Arlington, has been accepted by Secretary of War Davis.

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Dec. 10 with the announcement of the acquisition of 22 department store companies by the Hahn Department Stores, Inc.

254 passengers of the White Star liner Celtic were saved after she hit a rock near Queenstown Dec. 10. Among the saved were 25 Vestris survivors. Total loss of the vessel is feared. The passengers were transferred by tenders.

The world's longest canal system was completed Dec. 10 in Northern India, when Sir Malcolm Hailey, Governor of the United Provinces, opened the Sarda Canal.

Extensive development in Palestine is provided for in the budget of \$1,010,000 authorized at the Executive Committee meeting of the Palestine Economic Corporation held last week, details of which have been made public by Bernard Flexner, president.

President Coolidge's suggestion of establishing a permanent summer White House in some hilly or mountainous region convenient to Washington, which was made in a letter published in the "St. Louis Dispatch," has found favor at the Capitol.

## BOOK REVIEWS

The Jewish Library. Edited by Leo Jung. 374 pages, price \$2.50. The Macmillan Company.

As its name indicates, this book is in reality a library. It is a compilation of pamphlets, 12 in number, dealing with Judaism and Jewish life, written at different times by Jewish scholars from all parts of the world. So great was the demand for these pamphlets and so extensive was their circulation that it was deemed wise to bind them together in one volume and so make them available under one cover. A quarter a million of them were circulated, previous to their appearance in



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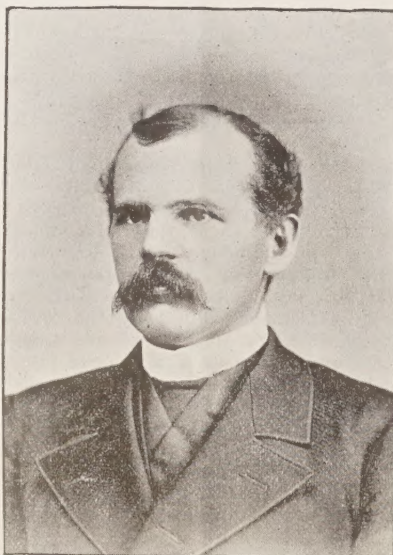
book form. While intended primarily for Jewish readers, they have value and interest for non-Jews as well. Anyone who is engaged in studying and interpreting the Bible should have this book in his library. It is a most compact encyclopedia on Jewish customs and Jewish beliefs, to which frequent reference will be made. It is intensely interesting and deeply thought-provoking. Among some of the subjects discussed are: "The Essentials of Judaism," "The Care of Animals in Jewish Life and Lore," "The Spread of Judaism Through the Ages," "Marriage in Judaism," "The Ceremonial Laws in the Economy of Judaism," etc. It is the hope of the compiler that the publication of a similar collection of twelve pamphlets may be possible every two years, so that in time an imposing monument of Jewish lore may be reared. Much as the Jew is in our thought, we can only be fair to him by getting authentic information on the subject, and this is the very function that this book is intended to exercise.

—P. A. D.

## OBITUARY

REV. ALFRED FRANKLIN DREISBACH,  
Ph. D.

Dr. Alfred Franklin Dreisbach was born Sept. 8, 1851, at Wind Gap, Northampton County, Pa., the son of Jacob and Elizabeth (nee Gormanton) Dreisbach. His ancestors had come to this country before the Revolution and were mainly of German descent. He was confirmed as a member of the Reformed Church by the late Rev. Dr. E. W. Reinecke, of Nazareth, Pa., who also prepared him in part for college. He finished his college preparation at the Easton Academy. He entered Franklin and Marshall College in 1873 and was graduated in 1877. He was graduated from the Lancaster Theological Seminary in 1880. Some years later he received the degree of Ph. D for graduate work at a Western university.



Rev. Alfred Franklin Dreisbach, Ph. D.

Soon after graduation from the Seminary he was married to Mary Elizabeth Hoffmeier, of Lancaster, who was a woman of rare qualities of mind and character, and who was a descendant from a long line of distinguished ministers of the Reformed Church.

His first charge was at Shrewsbury, Pa. In this charge he served congregations at Shrewsbury, New Freedom, Fissels, Stellas and Shusters. This pastorate extended over 14 years and was very effective. His

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administrative ability stood him in good stead. During the first few years here he erected a new Church at Shrewsbury and a new parsonage. His second charge was at Silver Run, Md., where he was pastor of St. Mary's Church from 1894-98. This was a large congregation, scattered over a wide rural territory. The Church building, of unusual size and beauty, was remodeled, and in 1925 rededicated, and Dr. Dreisbach preached the sermon, which proved to be his last. His third charge was at Steelton, Pa., which he filled from 1898-03. His fourth charge was at Pottsville, Pa., where he served from 1903-08. While there, he was President of the Ministerial Association of the town. His health became impaired and he resigned and temporarily retired. Later he resumed work in charge of the Church at Strawberry Ridge, Pa., and subsequently accepted a call to Du-shore, Pa. These 2 pastorates extended from 1914-22.

His wife died after a brief illness in 1923, and the shock left him feeble in health. He recovered sufficiently to enable him to establish a mission Church, under the jurisdiction of the Dutch Reformed Church, at Cliffside, N. J., near his home at Weehawken. He passed away on Nov. 22, leaving 2 sons, Paul and A. Gerry Dreisbach, his only children, with whom he had made his home since the death of his wife. One of his sons is a graduate of Columbia University and the other of Yale.

Dr. Dreisbach was philosophical in his thinking and conservative in his theo-



logical views. He was a man of deep conviction. In his student days he was noted for conscientious faithfulness and a high sense of honor. As an example, throughout his 4 years in college he was neither absent nor tardy at any recitation or lecture. He was a member of the Goethean Literary Society and of the Delta Tau Delta Fraternity. He was at one time President of the Potomac Synod. As a minister he was much beloved by his parishioners, and always was a man of wide influence outside of his congregation in the communities in which he lived. As a preacher he was forceful, as a pastor and citizen he could easily adapt himself to many types of people and to change of

conditions as he found them in his various charges.

THE REV. DENNIS BOESHORE SHUEY,  
D. D.

We are sorry to report the death of Rev. Dr. D. B. Shuey, on Tuesday, Dec. 4, at the home of his son Paul, at Pittsburgh, Pa. Since the death of his wife 10 weeks ago, Dr. Shuey had made his home with his son, expecting, after a rest, to regain his health, to continue his many activities in Galion, O., and his work as Stated Clerk of Central Ohio Classis. Anxiety and constant attention during his wife's sickness undermined his otherwise good health to such a degree that he was un-

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able to recuperate, in spite of the best medical attention. His death marks the passing of another pioneer pastor to the Church Triumphant. His fervent prayer that God might take him in the midst of work for His Kingdom was answered, for he was privileged, just before his death, to send out, with the assistance of his son, his last call for the special fall meeting of Classis.

Dr. Shuey was born Feb. 14, 1846, the son of Amos and Anna Marie (Boeshore) Shuey, in Lebanon County, Pa. His younger years were spent on the farm; later he was employed in a brick yard and then worked for his uncle in a woolen mill. His military career began in Sept., 1862, when he enrolled as a volunteer in a Pennsylvania regiment, but soon was sent home as being too young. Returning home he taught school during the winter, although but 16 years of age. He enlisted in Company A, 26th regiment, P. V. I., on June 23, 1863, and his regiment was the first to arrive at Gettysburg. After active service and a leave of absence to recuperate from rheumatism caused by the strenuous marching and exposure suffered, he was honorably discharged July 30, 1863. He farmed the old homestead during 1864 and 1865, and after his return from a visit to Ohio in 1866, he was engaged as a salesman and assistant postmaster, and in the fall returned to teaching. In January, 1869, he was appointed teacher in Bethany Orphans' Home at Womelsdorf, Pa., continuing for 1 year. In January, 1870, he entered Franklin and Marshall College, graduating in 1873. He was married to M. Viola Bushong, of Bird-in-Hand, and they moved to Emporia, Kan., in 1883, where he served 14 years as superintendent of Western missionary work. He held various Synodical positions, such as president and stated clerk. He served a number of pastorates and in 1906 began the pastorates in Ohio, which included Sugar Grove, Apple Creek, Upper Sandusky and Bortners. When he became pastor of Bortners he took up his residence in Galion, remaining there until the death of his wife. Dr. Shuey retired from active preaching some time ago, but frequently filled pulpits. He was conspicuous as a member of the Dick Morris Post, No. 130, G. A. R.

Funeral services were held Dec. 7 in the Galion Church, where Dr. Shuey and his wife had been active members, and were attended by many of the ministers of Central Ohio Classis. Revs. E. Fledderjohann, John Winter, Herbert Weekmueller, G. Wernecke, E. D. Ewing and Joseph Lamy assisted in the services. The following officiated as pallbearers: Revs. Achterman, W. Lahr, Frank Zartman, G. Wernecke, E. D. Ewing and E. Fledder-



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
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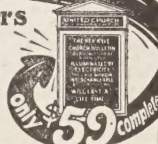


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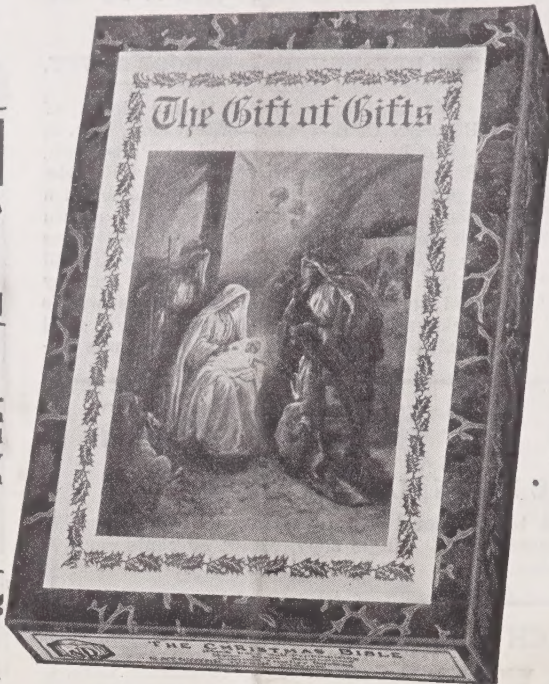
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interred with those of his wife and one daughter. A short service was held in the Church, the pastor, Rev. H. F. J. Uberroth, paying a loving tribute to Dr. Shuey's influence. Rev. Albert Scherry offered prayer and the remains were taken to the cemetery, escorted by a guard of honor of local World War Veterans, in tribute to Dr. Shuey's Civil War record. The soldier's salute was fired and taps sounded as the body was lowered to the grave.

Dr. Shuey is survived by a brother in Lebanon, Pa.; a sister, Mrs. Eliza Dotter, of Ona, Pa.; 2 sons, Paul and Ralph, and 2 daughters, Mrs. Marie Anneshansly and Mrs. Clara Utz.

—G. F. Z.

## MRS. MARGARET ELLEN BIRELY

Mrs. Margaret Ellen Birely, the wife of P. Henry C. Birely, died at her home in Frederick, Md., Nov. 16, 1928, in the 78th year of her age. Mrs. Birely was formerly Miss Margaret Baile, of near Frederick. She was married to Mr. Henry Birely 56 years ago, since which time she resided in Frederick. She became a member of the Evangelical Reformed Church in Jan., 1877, and for more than half a century she was a devoted and useful member. She and her husband were two members of the congregation upon whose presence at the services of the Church their pastor could always count, and upon

whose warm interest in, and generous support of the Church's every interest, he could always depend. She was a good, Christian woman, and in the Church, the community, and especially the home, she will be greatly missed. For several years her health had been failing, but she had been able to be about and seemed as usual the evening before her death. After an evening spent pleasantly with her husband, she retired to her rest and fell asleep, never to wake on earth, for when her husband went to call her early the next morning he found her dead. Peacefully the end had come. She had, indeed, "fallen asleep in Jesus." It was a beautiful ending to a beautiful life.

Her body was laid to rest in Mt. Olivet Cemetery on Monday morning, Nov. 19, her pastor, Dr. Henri L. G. Kieffer, being assisted by Rev. Dr. Chase, of the Presbyterian Church of New Windsor, Md., the pastor of Mrs. Birely's daughter. The funeral service was the occasion for the expression, by a great company of friends, of the love and esteem in which Mrs. Birely was held in the community in which she had so long lived. She is survived by her husband and by one daughter, Mrs. J. Walter Getty, of New Windsor. In the hearts of these, her dear ones, she will live on, and this is a part of her blessed immortality, for "to live in hearts we leave behind is not to die."

johann. On the following Saturday the body was taken to Apple Creek, O., to be

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